The CHRISTIAN CENTURY

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Does God Make Any Difference?

By W. Norman Pittenger

The Problem of Power

An Editorial

Live on the Land

By Mildred Jensen Loomis

Religion on the Air

By Charles M. Crowe

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In This Issue

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The CHRISTIAN CENTURY

August 23, 1944

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Calendar of Coming Events

July 7 - Aug. 25. Summer School, Andover Newton Theological School, Newton Centre, Mass.
July 21 - Sept. 1. Lisle Fellowship, Western Unit, Lookout Mountain, Colo.
July 30-Aug. 27. Golden Jubilee Bible Conference, Winona Lake, Ind.
Aug. 14-25. Summer Seminar for Pastors, Gustavus Adolphus College, St. Peter, Minn.
Aug. 14 - 26. United Christian Youth Conference, Lake Winnipesaukee, N. H.
Aug. 15 - 24. Christian Workers' Conference, Associate Reformed Presbyterian Church, Hendersonville, N. C.
Aug. 21-25. Methodist School of the Prophets, West Lafayette, Ind.
Aug. 21-Sept. 2. United Christian Youth Conference, Lake Geneva, Wis.
Aug. 22 - 27. National Christian Missionary Convention, Lexington, Ky.
Aug. 22-27. Seventh Day Baptist General Conference, Alfred, N. Y.
Aug. 24-25. General Board of Christian Education, Evangelical Church, Syracuse, Ind.
Aug. 24-31. Institute of International Relations, Pittsburgh, Pa.
Aug. 24 - 31. Youth Institute, Shawnee-on-Delaware, Pa.
Aug. 24-31. Institute of International Relations, Shawnee-on-Delaware, Pa.
Aug. 27-Sept. 3. Camp Meeting, Winona Lake, Ind.
Aug. 28. Methodist Pastors' Schools, Westminster, Md., Bowling Green, O., Lake Cobbosseeconte, Me., Stockton, Calif., Dempster, N. Y.
Aug. 28-Sept. 2. North American Workshop in Visual Education, Evanston, Ill.
Sept. 3. Labor Sunday.
Sept. 4. Methodist Pastors' School, Wilbraham, Mass.
Sept. 5. Methodist Pastors' School, Los Angeles, Calif.
Sept. 6. United Church of Canada Biennial General Council, London, Ont.
Sept. 6-10. National Baptist Convention, U.S.A., Inc., Dallas, Tex.
Sept. 6-10. Pittsburgh Conference, Evangelical Church, Johnstown, Pa.
Sept. 11-14. Illinois Disciples Convention, Peoria.
Sept. 13-20. W.C.T.U. Convention, Columbus, O.
Sept. 15-17. New England Disciples Convention, Everett, Mass.
Sept. 18-19. Annual Pastors' Conference, Hartford, Conn.
Sept. 18-19. Pastors' Conference, Hartford Seminary Foundation, Hartford, Conn.
Sept. 18-20. Pennsylvania Disciples Convention, Butler.
Sept. 21. Federal Council Commission on a Just and Durable Peace, New York.
Sept. 22-24. Eastern Regional Conference, Fellowship of Reconciliation, New York.
Sept. 24-26. Minnesota Disciples Conference, St. Paul.
Sept. 24-Oct. 1. Religious Education Week.
Sept. 26. North Carolina Council of Churches Annual Ministers' Meeting, Guilford College.
Sept. 26-28. Kansas Disciples Convention, Coffeyville.
Sept. 26-28. Virginia Disciples Convention, Lynchburg.
Sept. 29-Oct. 1. Midwestern Regional Conference, Fellowship of Reconciliation, Chicago.
Oct. 1. World Communion Sunday.
Oct. 6-8. Rocky Mountain Fellowship of Reconciliation Conference, Denver, Colo.
Oct. 6-8. Southern Regional Conference, Fellowship of Reconciliation, Nashville, Tenn.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
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Undenominational

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EDITORIAL

THE FUTURE of the Pacific, according to President Roosevelt, is henceforth to be determined by British and French empire interests and by the armed power of the United States. On his return from his tour of the north Pacific, Mr. Roosevelt declared that our country must build new naval bases much nearer to Japan than Hawaii or the Aleutians. "Years of proof must pass before we can trust Japan," he said. Meanwhile "the British empire and the French" may be trusted, he declared, to arm the islands of the south Pacific which are strategically located with reference to South America. The picture which emerged after the President had completed his radio address was that of a line of division crossing the largest of oceans at about the equator. North of the line the United States rules the waves and fortifies the islands in their midst up to the shores of Japan. Southward, Great Britain and France similarly arm their possessions. What has become of the Dutch empire? The President did not mention it in this connection. Are the rich spoils of the Indies to be divided? And where does Russia enter the scene? Her Pacific shore line is almost as long as that of the United States, including Alaska. Is she shut out of consideration because she has not yet joined the war against Japan?

President Sees Pacific Bristling with Forts

Against Whom Do We Build?

IT WAS NEWS that more than a million of our troops are overseas in the Pacific. Their presence there indicates that the acceleration of the war against Japan is already far advanced. That makes more important the political future of the Pacific. It was this topic which the President left studded with question marks. To the unanswered queries which have stood since the Cairo conference of last year he added another: Against whom are we arming this ocean? Japan, he repeated, must be stripped of her conquests. But when this occurs, her military potential will approach zero. It has been supposed that Japan will also be disarmed. If that happens and her heavy industry is policed, it will be impossible for her ever again to threaten the peace of the world. But is Japan to be disarmed? The President did not say. His silence leaves room for doubt, especially when it is followed by a statement from Admiral Chester W. Nimitz that it may not be necessary to invade Japan. If Japan is to be left intact as a fighting nation, then the fortification of the Pacific islands makes sense. Fortifications might then be expected to contain the power of Japan, which would be left in being for other purposes. The most obvious of such purposes would be to stand as a buffer against Russia. For forty years Japan has kept Russia from an all-year outlet on the Pacific. It would admirably serve the balance of power in Europe, which Mr. Churchill hopes to redress by the restoration of France as a military nation, to have Japan continue as a check on Russia in Asia. But what then happens to China? And if Japan's power is unintentionally destroyed, as it may well be by the rough surgery of war, shall we take her place as a counter-weight to Russia? All of this is very complicated. It serves as a reminder of the wisdom which moved the founders of the republic to require that no treaty shall be binding upon this nation which does not have the approval of two-thirds of the Senate.

Fourth Front Opened In France

MONTHS ago Mr. Churchill declared that the "soft underbelly" of Hitler's Fortress Europe might prove to be the most profitable point of attack. When the first waves of French, British and American soldiers landed in the south of France, Mr. Churchill was in Rome. It was not yet clear whether the region the troops sought to penetrate would fit the British prime minister's description. It was of interest that the landing was reported to have been supported by units of the French as well as of the British and American fleets. The process of restoring France as a fighting nation is evidently to include her reinstatement as a naval power. While the great sweep of American forces out of the Norman peninsula toward Paris gave a tone of high optimism to the reports, Hanson

Baldwin of the *New York Times* warned against the conclusion that the war is almost over. He pointed out that the Allies have now only begun to reach the main lines of German fortification. In the west these follow the Seine, Oise and Aisne, Somme and Meuse rivers. Each of these must be penetrated before the Siegfried line is reached at the Rhine. In the east there are also three lines, beginning with the Vistula, where the Russian armies stand as this is written.

Hengyang's Fall Spells Tragedy for China

AFTER a siege of seven weeks, the Stalingrad of China has fallen. Hengyang was stubbornly defended because it provided the key to the last stretch of the Hankow-Canton railway. While the ragged armies of Chiang Kai-shek desperately resisted the heavily armed Japanese, scores of missionaries evacuated the area of south China which lies between the railway and the coast. They are now presumably safe in Chungking and the other cities of free China. The Japanese have now begun their final attempt to close the gap between their army at Hengyang and the force which is driving northward from Canton. The Chinese continue to resist with determination, and it is possible that the weeks lost at Hengyang may yet prove to have been fatal to Japanese hopes to establish an unbroken corridor across China. At the edge of Burma the army of General Stilwell has at last cracked the stubborn resistance of the Japanese at Myitkyina and should soon effect a junction with Chinese forces. When the Burma and Ledo roads are joined, the transportation of necessary supplies to free China, which is now done exclusively by air, can be supplemented by road. Allied announcements of the fall of Hengyang noted that the Japanese forces in Burma are steadily being forced farther away from the border of India. But all such attempts to minimize the significance of the Japanese victory in Hengyang should be discounted. China has suffered another reverse. That is a reverse for all the United Nations. The control of the most important strategic railway in Asia hangs in the balance.

Moscow Extends Olive Branch to Vatican

RUMORS of overtures for collaboration between the Vatican and the Soviet government have been recurrent for years. *L'affaire Orlemanski* was an oblique approach. More direct is the episode reported by William H. Stoneman, an exceptionally trustworthy correspondent for the *Chicago Daily News* and the *St. Louis Post-Dispatch*. His categorical statement is that the Soviet government has submitted to the Vatican, through the Russian ambassador in Rome, who used a Communist member of the Bonomi cabinet as his intermediary, proposals looking toward concerted action by the Vatican and the Kremlin for the solution of social and religious problems in eastern and central Europe. The response, if any, has not been indicated. But there will be one, beyond doubt, whether it is made public immediately or not; and of course there should be. Besides the rights of Roman Catholics and the status of the church in Russia—and it would be an innovation in Vatican diplomacy if it should show concern for religious liberty for any others than Roman Catholics—there are millions of people in Poland, Czechoslovakia and the Baltic states whose religious allegiance is to Rome but whose political future will be dominated by Moscow. Russia's determination to annex a considerable strip of what was Poland between the wars cannot be doubted. In that case, something must be done about the matters convered by the Polish concordat which intricately defined the relations between the church and the Polish government. Of Vatican diplomacy, Mr. Stoneman writes:

> Vatican support of the Italian war against Ethiopia, and Vatican support of the Franco rebellion in Spain had already placed Vatican diplomacy in a delicate situation before the present war began. Whatever its deeper long-range motives, or whatever the urgency of its short-term reasons may have been, support of those two preparatory moves toward the world war was bound to hurt the Holy See in the eyes of non-Catholic, anti-fascist people, and to weaken its influence with the great democratic governments. Since the war began the church's responsibility toward Catholics in the Axis countries, and the very geographical situation of the Vatican, prevented it from adopting any very sturdy program.

All of which should be pondered by our own state department if it thinks it can use the Vatican as a diplomatic listening-post where it can get undistorted reception or as a negotiating agency which has no separate ends of its own to serve. Mr. Stalin, we think, can look out for himself.

Longevity of Lend-Lease Is Opened to Debate

IF THE National Association of Manufacturers had publicly embraced Mr. Earl Browder of the Communist Political Association, it would not have created half the sensation it caused by raising the question whether lend-lease aid is to be continued to Great Britain after the war. Although Edward R. Stettinius, Jr., speaking as acting secretary of state, issued a prompt denial that the British government had "raised with us the future of lend-lease," the fat was in the fire. It was immediately pointed out that the British economy was severely strained by the war and that continuance for a while of some sort of aid would be necessary. This was quickly answered by the observation that the British national debt is only one-third or one-fourth as large as ours, and that sooner or later we must retrench and it would be wiser if it were sooner. Then it was pointed out that the war in Asia might continue some time after that in Europe comes to an end and Britain has declared her intention of remaining in to the finish. In reply it was indicated that the lend-lease act was extended only to June 1945, and will expire then in any event unless Congress takes further action before that date. Obviously the administration was embarrassed by having the issue raised at this time. If it were to become a campaign issue, it contains explosive enough to create considerable havoc. So it was with bated breath that the total for lend-lease was mentioned. Since 1941

it has soared to $26,908,000,000—more than our public debt at the end of the First World War. Of this amount $8,849,000,000 has gone to Britain; $1,681,000,000 to Egypt; $1,153,000,000 to India and Ceylon. Russia has benefited to the extent of $5,651,000,000. Strangely, the gentlemen of the National Association of Manufacturers do not seem to be worried over when aid to Russia is to stop.

Plans for the Relief and Restoration of France

EVERY advance of the Allied forces eastward from Normandy and Brittany—and the advance is very rapid now—makes the problem of immediate relief and prompt rehabilitation of devastated France more urgent. As one area of France after another is liberated, the problems of food and sanitation cannot wait until the end of the war and some degree of industrial and agricultural reconstruction must be achieved promptly to prevent the need of relief from becoming more serious. Long before the invasion began our own government was committed to a project for helping the French. The plans of the French committee of liberation have gone even farther. As the matter stands, the collaboration of these two agencies contemplates a program having two distinct phases: first, an immediate relief program, having to do chiefly with supplying food and medicine for a period of six months after liberation at a cost first estimated at $270,000,000 but likely to run considerably beyond that figure; second, a three-year program of reconstruction including necessary rebuilding and the replacement of machinery and equipment for industry and transportation, at a cost of not less than $2,000,000,000. It is indicated that all this will be done "not as a gift but as a business transaction of mutual benefit." Certainly it would be a benefit to the United States to supply these materials on a commercial basis in the years immediately after the war when unemployment is sure to be a serious menace. It is not likely that France will be a cash customer to this amount, and we have had no luck hitherto in collecting either war debts or debts contracted after a war for the revival of industry in countries depleted by war. Nevertheless, the thing must be done. It is not so certain that it is proper for American army engineers and construction crews to be employed, as they are said to be, in the rebuilding of ruined French churches at the present stage of affairs. We wonder who is paying for that.

Southern Baptist to Visit Russia

FATHER Orlemanski is evidently not the only American churchman who is to be invited to visit the Soviet Union. Recently Louie D. Newton, pastor of the large Druid Hills Baptist Church of Atlanta, announced tentatively his plans to visit Moscow this fall at the invitation of the Russian government. In this case also, the invitation did not just fall from the blue. Dr. Newton has been prominently identified with the extensive Russian war relief activities of his denomination. He is an associate secretary of the Baptist World Alliance. His vice-presidency of the Southern Baptist Convention puts him in line for the presidency of that influential body. Dr. Newton will of course be expected to interest himself in the fate of the Baptists in Russia, who have lost all contact with the outside world. He will also be concerned over religious liberty in those parts of Europe which Russia will dominate after the war. As the first American Protestant leader to visit Russia since that nation changed its policy toward the church, his will be an unusual opportunity. Since he is going, according to Religious News Service, as an individual minister and not as the official representative of any church group, it is to be hoped that he will enlarge the scope of his interests beyond those of his own ecclesiastical family. There is every reason to be confident that he will do so. It is the nature of Baptists not to seek concordats giving special privileges to Baptists but to demand religious liberty for all. While it would be to Dr. Newton's advantage in this matter if the Southern Baptist Convention were a member of the Federal Council of Churches, his Russian hosts will be well advised to give serious attention to his views on religious freedom. Dr. Newton's visit reveals how seriously mistaken was the action of his denomination, taken four years ago, in refusing to enter the World Council of Churches. The greatest service to religious freedom in Russia would be to enroll her churches in the ranks of ecumenical Christianity. That service Dr. Newton is hardly in position to render. He will however be in position to contribute to mutual understanding. His hosts need have no fear that on his return he will be subjected to indignities such as the Roman Catholic hierarchy imposed on Father Orlemanski.

Nations Will Share Petroleum

AN AGREEMENT signed by representatives of the governments of the United States and Great Britain, after a long conference by experts, lays down principles and methods for the equitable sharing of the world's supplies of crude oil in the years ahead. This is an important step, though only a short one, toward the world's economic reconstruction. It is important because petroleum has been found to be indispensable to success in war or prosperity in peace. It is a short step because petroleum is only one of several raw materials of which the same can be said; and because the agreement is thus far only a bilateral one between the American and British governments. It explicitly contemplates, however, the extension of the arrangement to include other nations when and as conditions may permit. On the face of it, there appears no obvious reason why other nations might not have participated in the oil conference, since the big three among the Allies are to be represented at the conference on world organization which is just opening, and forty nations had delegates at the Bretton Woods monetary conference which has just closed. The agreement on oil provides that access to the world's supply of this commodity shall be open "to the nationals of all peaceable countries at fair prices and on a non-discriminatory basis," and that existing concessions and rights lawfully acquired shall be

respected. The first of these two provisions will insure any nation against economic strangulation for lack of oil; the second takes care of the private owners and investors who hold the properties or have the concessions. The agreement outlines a rather ambitious task when it sets up an Anglo-American commission to make long-term estimates of the world demand for petroleum and to suggest plans by which the production to meet this need can be "equitably distributed among the various producing countries." If that idea of allotting production quotas to the different nations is extended to cover such no less essential commodities as wheat, cotton, beef, coal, iron, and a dozen others, with an international commission to ration and license production among the nations, the shape of things to come in both foreign trade and domestic economy will be something new and strange.

The Problem of Power

WITH the end of the European war in sight, the world has still heard no announcement of the terms on which the victorious Allies are prepared to make peace. Nevertheless, there can no longer be any doubt as to what the general nature of the coming peace will be. It will be a power-peace. Three great military victors will pledge themselves to work together for an indefinite term to hold down all possible aggressors and to maintain whatever political and economic arrangements it suits their purpose to impose on the world in the hour of triumph. Whatever league is formed will be a concentration of power held by this Big Three, around which the smaller states of the United Nations, the neutrals and eventually the defeated will be expected to arrange themselves as satellites.

American public opinion is having a difficult time in adjusting to this prospect. So clearly is this not the sort of peace, either in spirit or in organization, which the Four Freedoms and the Atlantic Charter promised, that the American people are finding it hard to believe that it is the sort of peace they have been fighting for. Even the propaganda efforts of publicists such as Walter Lippmann, of most of the press and of various "international" and "peace" bodies, all directed toward conditioning the public mind to accept with satisfaction the iron realities of a power alliance peace, are encountering widespread bewilderment and hesitation. The American public has still not made up its mind whether or not it is about to be sold another international gold brick.

Church groups probably feel this hesitation most deeply of all. Two years ago at Delaware, last year at Princeton, and in innumerable smaller conferences and study sessions in local congregations, the churches had worked out a fairly consistent picture of the peace which they declared would provide a reasonable satisfaction of Christian expectations. But the peace that is coming will not be that peace. If anyone doubts that, even the most cursory comparison of any of the proposals put forward under church auspices—such, for example, as the seven principles agreed upon by Catholic, Jewish and Protestant leaders ten months ago—with the prospective realities, will make clear the failure of the churches to get their ideas of a desirable peace accepted. That is probably why the Federal Council is now planning to hold another "Delaware" next January.

It is high time, therefore, that Christians were considering, not the proposals of Delaware or Princeton, but the clearly foreshadowed realities of the peace that is actually coming. Once again, in other words, they must face the problem of power, now emergent in a more exigent and inescapable form than ever before. To what extent can the Christian churches approve a power-peace? To what extent can Christians support the sort of international organization and institutions which will be based on such a peace?

I

Historically, and by reason of its nature, Christianity has been afraid of power. Lord Acton's dictum, "Power always corrupts, and absolute power corrupts absolutely," has been repeated so often in recent years that it has become threadbare. But Christianity knows and insists upon its truth. Moreover, the New Testament admonitions to meekness, gentleness, long-suffering and similar "Christian" virtues tend to make the exercise of power always suspect. Even a pope begins his reign by washing the cardinals' feet. If it is contended that there can be a Christian use of power—as it well may be—there must at least be added the comment that Christians have not as yet gone very far in their exploration of that subject.

When the next peace is made, in one sense this problem of power will be a simpler problem than confronted the men who wrote the Versailles treaty. In the coming peace there will be only three nations requiring consideration as first-rank powers, and these three should not be everlastingly and inevitably treading on each other's toes. Yet in another sense the problem of power will be a more difficult one than Woodrow Wilson and his contemporaries faced. For this time enormous power will be enormously concentrated. Consequently, the evils which would flow from its abuse, or from a mistaken use of its potentialities, will be enormously enhanced. Is there any chance that such power can be so organized as actually to serve lasting peace? That is the question which Christians must face.

In an initial attempt to open up this issue for discussion we wish to suggest three other questions which seem to us to bear on any efforts to define a Christian approach to the coming power-peace. First, shall power be disarmed? Second, shall power be balanced? And third, can power be checked? Until the churches have defined their positions on these issues, we do not see how they can hope to achieve even an elementary understanding of the nature of the postwar problem.

In the coming peace, shall power be disarmed? The Big Three say No. The United States says No more vociferously than either of its allies. It now possesses a navy larger than all the other navies of the world combined; it possesses a stupendous air force and productive capacity for the manufacture of war-making goods

beyond anything the world has ever seen. And its national leaders vie with one another in proclaiming that never again will there be a Washington disarmament conference, but that the enormous military power which the United States now has, it will hold. This attitude is enough in itself to explain why the prospective peace is being revealed as a grand alliance of "arsenal nations" to rule the other nations for what the Big Three believe to be the common good, but for what in any event will be the interests of the armed powers.

It is virtually impossible for any Christian, with a reliance in the New Testament ethic or a religious philosophy of history, to place any reliance in such an armed peace, either for approximate justice or for durability. Is it too late to hope for something else? For the period immediately following victory, it probably is. Nevertheless, we believe that the churches need not yet give up their hope for an early and general disarmament. We believe that, despite such arrangements as the victorious powers may enter into in the moment of triumph, sober second thought may soon thereafter be appealed to effectively to persuade the masses of their people that the possession of vast armament always creates suspicion and international instability, that out of this come armament races and consequent panic-induced tragedy, and that such concentrations of military power will be unnecessary after the defeat and disarmament of Germany and Japan—unless, indeed, the Big Three are actually preparing for war with one another. Add the cumulative effect of the hopeless prospect for government financing in nations carrying the costs of a world military occupation, and the power of public opinion may, in the not-distant future, impose disarmament on all the nations.

II

Shall power be balanced? All the Big Three now accept the principle of peace based on balance-of-power; there are many political commentators who will insist that no other peace is conceivable. Great Britain in particular, despite its war-studded history, seems as wedded as ever to balance-of-power manipulations as a means of protecting what it regards as its national interests. One reason why large numbers of Americans view the future with misgiving is to be found in a fear lest British policy may seek to use American strength to maintain a balance-of-power with the Russian colossus. Still other Americans fear a future in which Russia and the United States, as the only first-rank powers, might become involved in a global balance-of-power struggle.

Again, however, it is far too early for Christian thought to resign itself to the conclusion that the peoples of the victorious nations will consider only a balance-of-power peace. Once it becomes clear to the Allied publics that the danger to world security no longer comes from a prostrate Germany and Japan, men's minds may be ready to consider objectively the fact that any balance-of-power peace is by nature a temporary and unstable expedient, that major powers in such a balance are always under the temptation of attempting to improve their position by intriguing with the satellites of the other powers, and so increasing world instability, and that in the world as it will exist after this war a perpetuation of the balance-of-power system is unnecessary.

For why should it be taken for granted that Great Britain must control the Continent for its own well-being, or oppose Russian influence there? Why should it be assumed that the United States cannot rest content with control of less than all the Pacific, despite Russia's natural reluctance to have the waters which lap her eastern shores made part of an American lake? Why is it unreasonable to hope that the American people may still be persuaded to make their government understand, within a very few years after the close of the war, that they want no part in any balance-of-power game in either Europe or Asia? And why, likewise, may it not be hoped that displacement of England's present Tory control by some species of liberal-labor leadership could bring about British readiness to give up such a discredited means of preserving peace?

III

But can power be held in check? This is the most difficult, as it is the most important, question confronting the churches as they determine their attitude toward the coming peace. To it, we do not believe that any confident answer can be given. The best that can be said at present is "Perhaps" or "It is possible to hope so."

The *need* for an effective check upon the power which the Big Three will hold at the end of the war lies in the fact that otherwise all other nations—and we are not referring now primarily to the defeated nations—will be restive in a world wherein their helplessness is continually emphasized. Worse than that, they are likely to be constantly alert for opportunities to make felt their resentment at such a state of affairs. It is easy enough to say, as does Mr. Lippmann, that the smaller nations must be content to rest on the assurance that it will be to the advantage of the Big Three to treat them decently and so to keep them quiescent. But it is expecting too much of human nature to ask them to rest satisfied with no better assurance than that. What has there been in past history to suggest to them that such an assurance is really any assurance at all?

If, however, it be granted that such power as Russia, Britain and the United States will control needs to be checked, there still remains the question as to how that is to be accomplished. Is this prospect hopeless? It is none too favorable, but we can think of at least three developments within the range of postwar possibility which, if brought to pass, would curb to a considerable degree any irresponsible employment of power by the principal victors.

In the first place, the power of the Big Three may eventually be curbed by gradually building up an inclusive world organization which, in all its various parts, would draw its administrators and the members of its planning and governing boards from the small nations as well as from the giants. Second, gradual development after the war of a true world court administering a true system of international law would work toward the same end. And third, the power of the great nations could be brought under control by pledging all nations to submit all disputes among themselves to third party judgment or arbitration.

The worth of such a pledge would, of course, depend on the moral sanction which the peoples of the nations involved placed behind it. But for the churches to argue that such a moral sanction is beyond attainment would be to argue their own impotence in the realm of their peculiar responsibility.

IV

Let it be taken for granted, therefore, that the victor nations will organize the world after the defeat of Germany and Japan on the basis of a power alliance. They are not likely, nevertheless, to do this without at the same time trying to extenuate their course by declaring such a postwar order only a temporary expedient adopted in order to stabilize a chaotic world situation for a period sufficient to permit some other, more inclusively cooperative, more voluntarily embraced world organization to evolve.

Viewed as a problem in practical politics two things seem required to make the emergence of this voluntary type of world organization possible. On the one hand, Soviet Russia must be persuaded that it can live in security in the same world with Great Britain and the United States without maintaining a militarized order of power politics. And on the other hand, the governments and peoples of Britain and the United States must be persuaded to give up all imperialistic purposes and to accept third party judgment in all international disputes. These, as analysis will show, are two aspects of one problem. And fundamentally this is a moral problem.

As has been said, when any problem in international relations becomes a moral problem, the responsibility resting on the Christian churches grows heavy indeed. Certainly it is heavy in this instance. For if this is in truth the only way by which the world can eventually be freed from the perilous domination of gigantic militarisms balanced in unstable equilibrium, and brought into the security of a world-embracing cooperative federation of the nations, then there arises a problem in peace-making which the religious forces of this country and England have not yet so much as begun to face.

Tom Hood

EDITOR THE CHRISTIAN CENTURY:

SIR: In a figure of speech, I send forth my herald to announce loudly that I am prepared to defend against all comers the thesis that among the first score of chosen English lyrics there must be one at least by Tom Hood.

You will agree that this is surprising, since he has to bear the reputation of a jester, and this for many signifies that he cannot be anything else. It is fatal to be known as a funny man. And it is not forgotten how in his poverty Hood had to win his bread by hack work, in which he showed an almost uncanny gift of making puns. And this, say my young friends, "puts him outside the pale." They leave such things to the Victorians. (The earlier Victorians, for the later became indignant when puns were introduced into table talk. "Really, father!" the formula was.)

There has been, I am told, a slight reaction, and G. K. Chesterton is not the only poet to delight in fantastic plays upon words. So did the Hebrew prophets, I seem to recall, and even St. Paul.

But there was another Hood, no less quick and ingenious in his use of words, but deeply absorbed with the simple and universal experiences of our mortal life. And from that level of life he gave to the world such poems as "The Deathbed":

Our very hopes belied our fears,
Our fears our hopes belied,
We thought her dying when she slept
And sleeping when she died.

For when the morn came dim and sad,
And chill with early showers,
Her quiet eyelids closed—she had
Another morn than ours.

In this and other lyrics there is a depth of feeling set forth with a perfect simplicity and austerity of language. I think Herrick would have admired this, and I am certain that Traherne would have loved the lines which begin—

I remember, I remember
The house where I was born.

The delicacy of touch in this poet comes home to the reader in such lines as these:

The lilies where the robin built
And where my brother set
The laburnum on his birthday—
The tree is living yet.

It was Edgar Allan Poe who first taught me to love, "O saw ye not fair Ines." It still seems to me a piece of noble poetry which Walter Scott would not have disowned:

I saw thee, lovely Ines,
Descend along the shore,
With bands of noble gentlemen
And banners waved before.
And gentle youth and maidens gay
And snowy plumes they wore;
It would have been a beauteous dream—
If it had been no more.

From such pictures poor Tom Hood would return to his desk and write, to pay his grocer, some hack work which the public demanded from him at a low rate of remuneration. Or do we not say at a "reasonable rate"?

It is very easy to rail at the fate which decreed that so fine an instrument should be used for such purposes. Why was he not free to write more of his lyrics, or perhaps some great poem to be added to the treasures of English literature? But do you think it is possible that out of that bitter lot of his the essential things, few as they were, are preserved? The poet who travels light travels long.

I have just looked up the dates and find that Hood has a centenary next year. So I am a year too soon! Or dare we say, I lead the way, accompanied by the herald (see above)?

Ever yours,

QUINTUS QUIZ.

Live On the Land!

In Two Parts—Conclusion

By Mildred Jensen Loomis

OUR FOUR YEARS of actual living on a modern homestead* have proved that it holds for us the answer to most of our deepest needs. Here we are constantly choosing goals and deciding problems; here we plan long-range processes in plant and animal production. If it is true, as someone has said, that character is rated by ability to look ahead, the farmer certainly has it over the worker who looks only from one week's pay check to the next. Here the physical, biological, emotional, mental, social, artistic and religious forces within us come into natural functioning in the interesting and simplified (but not simple) business of creating and producing our own material needs.

Ours is a new-old pattern of living. We have thirty acres of crop fields and eight of woods. This simple statement sets me all aglow. In the days when the country was merely a geographical area through which one passed in getting from one city to another, it would have seemed inconsequential. Now it means good black soil, full of life which one nourishes with organic material. Now it means awakening to the mystery of life, watching green shoots glisten in the sun and quickening to the ritual of harvest. It means a kinship with weather, anguish at the death of the mare, responding to the slow movements of the earth itself, and a whole set of intangibles which add vitality to life and reality to God.

A Self-Contained Homestead

We have twelve sheep, a team, several cows, some pigs and their young, a small flock of chickens and turkeys, a few hives of bees, and a lovely collie dog. This provides for us the base for full production of practically all our needs. Only a natural surplus is sold. Since we do not produce primarily for sale, land, equipment and labor are kept at a minimum. We raise all our own food—vegetables, fruit, cereals, meat, milk, eggs, cheese, flour, molasses, honey. We process everything at home: butchering—storing much of the meat in a freezing unit, churning, canning, grinding flour and cereal, baking, soap- and cheese-making, weaving. Our sale of wool, lambs, occasional grain and cream care for essential outlays, taxes, gasoline, electricity and education.

Life is leisurely and satisfying. Movies are unwanted; we sing, folkdance and discuss with our neighbors; visitors are numerous. We subscribe to and read twenty magazines of wide range; we have time for study and meditation far in excess of most of our friends in a more commercial pattern. In the summer from six to nine city children join us for two months of our activities.

Our own sheeps' wool is spun at a near-by mill (though spinning is on our schedule) and we dye and weave it at home into blankets, drapes and garments. We ourselves did much of the refashioning of a 100-year-old cottage. Our living room with its pine paneled walls and copper-hood fireplace has more than thirty items of furnishings from our own and our friends' hands. The kitchen, on the other hand, is replete with modern labor-saving tools, and drudgery is eliminated with electricity. Churning, kneading of bread, preparation of juices, and so on, is done with various appliances on a heavy duty mixer. Flour is ground as we need it in a $15 kitchen mill. Cooking, washing, ironing, pumping are done electrically for about five dollars a month. A friend, in arranging the faucets for the dishspray in the two-basin sink, said recently, "I'm from the city. I'm not used to all these conveniences."

**A homestead is a home on a small plot of land where the family, maintaining its natural bonds of unity, lives and works for the satisfaction of all its needs and desires—the scene of integral living.*

Back of the Loaf

We like to point out that almost everything we have is produced at home or is a tool to assist in that production. Our tools remove most if not all of our lives from the exploitation of the machine. It is just ten minutes from the wheat kernel to the oven, at our house, for a tasty and nutritious batch of muffins, containing, in addition to the flour, our own eggs, buttermilk and honey. We see no need for a seven- or nine-story mill. Each week we bake three two-pound loaves of whole wheat bread for a total cost of 15 cents, including every item of cost for material, equipment, overhead, depreciation, and the like. At the store its equal in nutrition could not be had for 66 cents.

Such "work" requires ten minutes of my time in assembling materials and washing equipment. In that ten minutes I have saved 51 cents or earned at the rate of three dollars an hour. On cereals we save even more. Fluffy, devitalized, packaged cereal is bought at the rate of from 30 to 60 cents a pound. I make two kinds of cooked cereal and delicious "grapenuts" from whole kernels from our own fields at not more than two and one-half cents a pound. Our grocery bill is usually but a few dollars a month, and rarely reaches five dollars. We seldom use ration tickets. To purchase at a store an amount equal to our monthly consumption of home-produced food would require $50 to $60 in cash.

Food is one item that should never have been surrendered to the factory. Yet it is now an entrenched American habit. More money is invested in the milk industry than in the automobile business. Even farmers aid and condone that trend in buying flour, bread, butter, cereals, meat, fruit and vegetables. Monsignor L. G. Ligutti, co-author with S. J. Rawe of *Rural Roads to Security*, says that Iowa farmers buy on the average $250 of groceries a year which they could produce in an acre garden with 75 hours of labor. But to earn the net cash to buy this amount requires the 5 per cent profit from a hundred acres of corn and 500 hours of work! The real saving of the productive home is in eliminating distribution costs. Besides that, one avoids the devitalizing proc-

esses of milling, sterilizing, pasteurizing, packaging and storing and gains correspondingly in family health.

Another need of man, normal to the life on the land, is the family. Over and over again social and religious agencies lament the present disintegration of the home. But few agencies seem to be critically aware of the degree to which modern urbanization and industrialization contribute to its breakdown. Increasingly, the woman's place is *not* in the home. Since everything is purchased, the mother has lost her economic validity in the home and she gets a job. Juvenile delinquency leaps forward. Each member follows his own interests; there is no shared work, little shared life. Repeatedly social workers say that their work now is mostly family counseling because "families cannot by themselves meet the terrific impact of today's complexity." Surely some social workers must have read Mumford's *Culture of Cities*. All of them would do well to read Borsodi's *This Ugly Civilization* for a vision of a culture where families live on the land and together produce essential things; where children are assets instead of liabilities; and where necessary factories are in small towns or open fields, so that families of their workers are on homesteads close by.

Family ties cannot grow deep nor the family itself be sustained where the home is but a dormitory, or where it is but a place to seek emotional security after the wear and tear of the day (or night) on the job. Why should we continue the assumption that the *job* is primary? If we really believe that "the family should be the best guarded institution" we will set about organizing society in that direction. There is no sufficient reason why, if we wish it, the modern family cannot be first in society, and have all the creative activities, responsibilities and unity of the home of fifty years ago, plus all the advantages of modern technology and psychology. But for that we must turn to the country.

Salvation from Steel

I share the conviction that a predominantly rural civilization will help drive the scourge of war from the earth. Ours is a civilization based on steel. Ours is a system most successful in times of war. In depression years, the steel business falters most. Tremendous investments in steel plants stand idle; thousands of men and families are unemployed. Ralph Borsodi challenges us to the fact that there is a limit to the heavy steel which peacetime business can use. A civilization which insists on its citizens' working on steel instead of on land will have periods of hunger. A centralized steel industry is destined—in low periods—to grasp at armament as outlet for its products.

A civilization geared to producing factory-belt-line things faster than people need or can use them, seeks ever expanding markets. As leading nations become surfeited with things, a scramble for markets develops. The flood of things brings "national interests" into conflict. A steel-centered, thing-producing civilization heads straight into war. A conviction grows that we must change the *nature* (not only the administration) of the method in which necessary things are produced. I for one believe it should change in the direction of a predominantly rural culture with the major portion of life's sustenance—food, clothing and shelter—produced in modern homes and small communities.

Immediately comes a cry, "But we can't turn the clock back!" To which, as I have tried to show, one answers that human progress is not measured in quantities of things produced but in the advance of intellectual and moral powers. If intellectual and moral prowess is to be increased by a change in producing necessary things, that change should be made. In my mind, it would be a step forward to social health, just as when a deranged mind comes to sanity.

Decentralization

Nor will a culture based principally on the productive home eliminate all modern technology. It will be using science and machinery in a new way. Millions of smaller, power-driven tools will foster home life instead of depleting it by keeping giant machines moored in centralized factories. The use of steel will be kept to a sensible level, and man's *basic* livelihood will be in his own hands on his homestead. Ownership and placement of those factories needed for the production of essential tools and machines can be decentralized.

"But *everyone* couldn't manage a homestead," some protest. "They don't have what it takes." We can start with those who have. We can persuade those still on farms to produce for their own use. We can persuade people that skill, initiative and creativity develop in the situations which demand them. They will never appear if we stay in monotonous, repetitive work.

"Is there enough land for such a culture?" The late Franz Oppenheimer, noted scholar of land resettlement, said at Leland Stanford University, "If every family in the United States had the requisite land for good living, (a little over twenty acres) two-thirds of the habitable area of our country would not be occupied"!

"But people can't get to the land. It's too expensive!" With which we sadly agree, having skimped and saved and worked in town to secure enough for our own little homestead. But it can be done. And the intelligence and will of leaders and groups have not yet been turned in full force to the problem of making land available to the masses. There *is* an answer.

Education on the Land

"What about education? Can a family produce enough on a homestead to educate their children?" The basic education of children, fortunately, takes place *on a homestead!* Insights, character, skills and resources develop there that no "school" can give. Any "advanced" education can best be had by a young person in a co-operative college rather than through the gift of funds from parents.

"Wouldn't we need some cities?" Surely, as market places and banking centers, but not to live in. "The city of the future," says Frank Lloyd Wright, "will be entered at ten o'clock and abandoned at four o'clock on four days a week. The rest of the time will be devoted to the more joyful matter of living under conditions natural to man."

The spiritual nature of man calls for a creative cul-

ture, which is pre-eminently possible in true rural living. Honesty, however, bids us admit that but few of the quarter of our people who still remain on the land enjoy creative productive lives. Many are drudging, disease- and debt-ridden tenants; thousands are miserable migrants and sharecroppers. Responding to and driven by the need to feed large urban centers, many farmers are large-scale, commercial, one-crop specialists. By choice or necessity, even the owners of independent, diversified family farms (which can be truly creative) have taken over urban habits.

But the base of functional creative living is in the country. It remains for educators, sociologists and leaders to bring that culture into being. Education must clearly analyze man's nature; must challenge men to a work and a daily living pattern in keeping with it; must remove the psychological and economic barriers to true rural living.

We all must renew and revivify our conviction that for man, creativity is primary. For it is creation which dignifies labor, justifies suffering, and gives significance to life.

Does God Make Any Difference?

By W. Norman Pittenger

MANY of us doubtless recall the saying of Carlyle, in speaking about God: "He *does* nothing, he *does* nothing!" It was an angry but yet a despairing cry. Its meaning reduces to the proposition that the doctrine of God is irrelevant to man in his need and in his perplexity. We Christians certainly would not agree with Carlyle. We are clear that belief in God makes a profound difference. Furthermore, and much more important, we are clear that God *does* do something in the world. In fact we are sure that the world is the sphere of his most intimate and direct as well as of his general and pervasive operation. But that many people can still have the feeling which Carlyle expressed seventy-five years ago is a commentary on the imperfection of our Christian affirmation of the truth about God as well as an illustration of the failure of Christians to exemplify in life that difference which belief in God does make.

The Deity of God

Let us consider then certain of the important contributions which the doctrine of God makes to our thought and our action as we find ourselves situated today in a world desperately in need. And at the start let us get quite clear that it is *God* about whom we are talking. I am convinced that the clergy and laity of the Christian church need, more perhaps than anything else, to be convinced of the *deity* of God. For it is a persistent temptation for us religiously minded folk to think that God is solely a *religious* concept. By this I mean that we tend to think of him as if he were solely the object of religious thought or experience, and at worst we regard him as merely adjectival to our faith or worship. I remember that a parish priest once told me of a lady who remarked that he was blaspheming because he had said that God did not depend on our belief and that he would exist even if nobody believed him to exist!

Now it is fundamental to our Christian heritage to assert the absolute priority and independence of God. He alone *is:* he is *ens realissimum,* the one utterly real being, upon whom all else depends, without whom nothing else would exist, who is himself from all eternity and to all eternity, the everlasting substantive. And that truth, initially, is a great and wonderful help to man in his need, although it is a truth quite independent of man's need. The Lord is King, be the earth never so unquiet.

What, then, do we mean by God? We mean the God who is absolute sole Lord. He is the source of all being, the transcendent God who yet is immanent and operative in his world, holding it in being, sustaining it so that it does not fall into nothingness. He is the purposive being whose plan for his world is being realized—through man, perhaps, but in spite of man's evil and wickedness and imperfection if man turns from God's will. He is ruler of history. He is, in brief, the God of the Old Testament.

Let us be clear there, too. Often enough we are offered a modern Marcionism, a God who is not the God of the Old Testament but the God of the New alone. In practice that usually means the assertion that "love is God" before we have seen that "God" exists, and that the truth really is that God is love. It is irrelevant and hopeless to affirm the love of God unless we first know that the God about whom we talk is really there, really has power, really counts, really takes action. Otherwise we are talking only about the loveliness of love and the niceness of being nice, which hardly makes much impression on a world caught in a hellish turmoil.

The Christian affirmation is that "though God's arm is strong to smite," as the Old Testament clearly tells us, "'tis also strong to save," as God shows by his revelation of himself in Christ and in those who, before or after Christ, have declared his loving-kindness.

God's Mighty Deed

We then see that it is to man in his need that God comes with his deed—his mighty deed, wrought in history in the person of the Lord Jesus Christ. God's direct and intimate concern in and care for man's need and the world's travail is not merely illustrated but it is effectively involved in the act whereby the most high God united with him our poor humanity and in the person of the Eternal Son became one of our race, so that by that act our race might be eternally united with God, empowered by God, given knowledge of God, and endowed with the hope of everlasting life with God.

This is not merely revelation—that is, a disclosing of what God is like and of how God treats men. It is much more—it is God himself in act. We do not only see a reflection of the divine love in Christ; we see God himself acting lovingly in Christ. Through his humanity we both know and feel his divinity. God clasps our hand, God embraces us in love, God unites us with himself in Christ. *That* is what God does: he does so much more than telling us things, as if Christianity were a perpetual lecture or a long moving picture with a sound track attached, God save the mark! No, it is union, sharing, participation, oneness with God, now and forever united to our humanity, penetrating it, working in it, molding it and making it, in love, to be *his* humanity.

The incarnation—for that is the thing about which we are talking—is the unique and once-for-all action whereby God has more supremely, more intimately, more enduringly, got himself into his world than ever before. Now he is here, with man. *With man,* notice—and with man *as man.* What does that suggest? In the first place, that human bodies are good things, despite their weakness and imperfection. Human bodies, the physical stuff of which we are made, and, by extension, all that contributes to them and goes to their composition and fulfillment—all of this is taken by God, and must therefore receive reverent treatment and care. The God-given material world is the God-assumed material world; and as Christians we both know and are empowered to use it freely and worthily as ours, because it is his. A Christianity therefore which fails to have a social gospel concerned with man's physical welfare, with just distribution of the world's goods, with man's whole being and its development, is untrue to the faith in the incarnate Lord.

High-Grade Simians—Or Men?

There is more, however. All of man's intellectual, moral, spiritual work and effort is also taken by God and relevant to him and to his will. Our endeavor to think straight and to think through has his blessing and will lead to him, if we pursue our task honestly and bravely. But we are sinners. That is a truth which a generation ago we were in grave danger of forgetting. We talked about progress by education, about salvation by character—and in the main it all came down to the discovery and employment simply of more subtle ways of sinning. By that I mean more subtle ways of continuing in our self-chosen, unorderly, maladjusted, radically inept ways of behaving. We men act like high-grade simians, though we have not the grace to be nothing but decent monkeys. And we are created to act like men. We are to be men.

In the musical play, "Oklahoma," Celeste Holm sings an amusing song with the refrain, "How can I be what I ain't?" Well, we can't really. But we can be what we *are.* And what are we? We are *human* beings, and our society is a *human* society. By the empowering of God, released in the incarnate Lord, we can be ourselves—but only in that way can we become true men and our society a truly human society. In other words, the doctrine of God the Lord, who for us men and for our salvation became man, is both the guarantee and the granting of that dynamic which makes human achievement possible, as the gift of God which is given us to be *our* task, in his strength.

But the life of incarnate God involved the crucifixion. Here is the fact which optimistic Western man has been so prone to forget. In our confidence that we could get where we wanted, we forgot that the world is cruciform, so cruciform that even God the Son was compelled to suffer and die. Nor is this merely a tragic incident in human life. It is the way which God royally chose. He reigns from a tree. Hence the cross is both the condemnation of our human pretension and also the coronation of our human possibility.

Given Only to Faith

I see no certainty whatever that the way of the cross will lead to the same results that other methods might have achieved—for instance, the establishment of prosperity and security for those who believe. The only victory which is certain is through Good Friday to Easter, but not to Easter as the conventional happy ending. Easter is the vindication and justification of the cross, but it is given only to faith. As the risen Lord appeared only to those who had faith in him as Master, so the resurrection victory today is a victory of faith.

In other words, then, the fact is that all our human achievements, be they never so grand, are doomed to defeat and decay in this mundane sphere, although their significance and true being are preserved and transformed in God's purpose. The world will end, our little day will end—and it will all be as if it had never been. Hence the notion that the Kingdom of God can be built up on this earth is not only untrue to the New Testament but false to the facts about human life and the natural world in which we live. Yet our struggle to create a new order, to make life a nobler thing here and now, is blessed and lightened by the equally true fact that in this fashion we make a *via* fit for the sons of men as they move toward their true *patria* which is God's heavenly kingdom, abiding eternal with God himself but the intended destiny of every man, and hallowed because it is really God himself. The social gospel, the struggle for better conditions here and now, is our task because this world has been trodden by the Son of God himself, who has made it a way for himself who is the Way.

Of Supreme Significance

Now we are perhaps prepared to see that the doctrine of God is of supreme significance because it is by way of saying that what men do matters, what they are matters, what they shall be matters. To men who wonder if it is all worth while, the doctrine of God says that it is worth while in very truth, because God has prepared for men a destiny of which this world is the antechamber. The world is good because God made it and because he came into it.

The world is not the final good because it cannot either contain or express the ultimate truth about God and his will. The final good is God's heavenly kingdom, where our human desires and hopes may be fulfilled and

we may eternally live in him. Yet while we are here, in this vale of soul-making, we are here to do God's will and to realize our true selves, to become men and to make our society a true human society. Our every action, our every thought, our every personal and social response will play its part, large or small, in this great purpose. We shall be judged by the part we have played, large or small, according to our capacity. This is the ineluctable reality. To it we must be adjusted, with it we must be integrated. And that *is* salvation. For if we are not so adjusted, so integrated, we are on the way of increasing disorganization and disorder, personally and socially, and that is the road to hell.

The Christian church is the intimation, the earnest, the first-fruits, of the supernatural order of charity, present here in this world and claiming our allegiance. We are citizens of that order, as we are also citizens of the City of Man. We are amphibians, living not only in the two worlds of spirit and sense, but living also in the City of God and the City of Man. St. Augustine saw that long ago, and he worked out a philosophy of history according to that insight.

To us is given the same task—not only as thinking men and women, but as acting men and women. Faith in God, supreme reality, ultimate source of all being and life, creator and lord, who for us men lived with us as man to unite him with himself, and has given us the Spirit whereby we respond, as sharers in the divine life, to the action of God upon us—this faith in God is not only the soul's divine surmise, in Santayana's phrase; it is also the soul's only hope as it is the soul's supreme response to the God who, having made us for himself, will not let us rest, nor our world rest, until both have found their meaning in him.

Religion on the Air

By Charles M. Crowe

THE RECENT action of the Mutual Broadcasting System prohibiting solicitation of funds over the air on religious programs, and banning all paid religious programs on Sunday afternoons and evenings, after the middle of September, brings into focus the problem of religion's use of the airways. Furthermore, there has been evidence in recent months of a renewed interest in religious broadcasting on the part of various church groups and the broadcasters themselves. The Congregationalists have appropriated $25,000 for a denominational department of radio; the National Broadcasting Company has established a system of fellowships for ministers interested in effective use of the air. It is to be hoped that such belated concern will result in improvement of the use that religion makes of this important medium.

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Mutual's action will not remove the commercial type religious program from the air—by which I mean the program whose time is paid for by the preacher or church group. It has already been announced that the "Lutheran Hour," the "Young People's Church of the Air" and the "Voice of Prophecy" (Seventh Day Adventist) will continue on the same network earlier in the day but without solicitation of funds. These programs evidently have a large enough clientele so that they can be supported by direct mail appeals for money to those who write in for free gifts or for copies of sermons. This device, together with indirect air appeals which ask for money without saying so in plain language, is widely used by commercial religious broadcasters.

The "Old Fashioned Revival Hour," the "Pilgrim Hour" and others, such as the "Haven of Rest" on the Pacific coast, will utilize a new network, the Associated Broadcasting Corporation, formed to handle such religious programs on a "per occasion" basis. That is, the network hookup will operate only when carrying these programs. Solicitation of funds will be permitted. This new network, with headquarters in Grand Rapids, is composed in the main of smaller stations.

These programs, and others of the same stripe, have long been distasteful to liberal church leaders, to much of the listening public and to network officials. Mutual has tolerated them because the $3,500,000 annual income they have brought to the network represented about 25 per cent of the gross Mutual business. With good radio time, such as Sunday afternoons and evenings, now at a premium, the network will hardly lose anything by its action. The time to be vacated can easily be sold (and probably already has been) to regular commercial sponsors, whereas commercially undesirable Sunday morning time could not be sold except to such programs as have been mentioned and the other paid religious programs of the same type already on the Mutual Sunday morning hours.

Thus the new Mutual policy will serve only to intensify the problem of the commercial religious radio program since it will give the programs now on that network virtually exclusive right to the Sunday morning air, and will drive additional programs of the same type to other outlets. The network religious radio program racket, capitalized by independent superfundamentalist revivalists, will not be eliminated nationally until Mutual goes the whole way and bans paid religious programs altogether, as the other networks have done.

The elimination of paid religious programs from local stations will be still more difficult as many local stations will sell time to anyone who has the price. Many insincere and unauthorized "evangelists" are making a handsome living from such programs. At the same time, the public gets a distorted and one-sided picture of current

This is not merely revelation—that is, a disclosing of what God is like and of how God treats men. It is much more—it is God himself in act. We do not only see a reflection of the divine love in Christ; we see God himself acting lovingly in Christ. Through his humanity we both know and feel his divinity. God clasps our hand, God embraces us in love, God unites us with himself in Christ. *That* is what God does: he does so much more than telling us things, as if Christianity were a perpetual lecture or a long moving picture with a sound track attached, God save the mark! No, it is union, sharing, participation, oneness with God, now and forever united to our humanity, penetrating it, working in it, molding it and making it, in love, to be *his* humanity.

The incarnation—for that is the thing about which we are talking—is the unique and once-for-all action whereby God has more supremely, more intimately, more enduringly, got himself into his world than ever before. Now he is here, with man. *With man,* notice—and with man *as man.* What does that suggest? In the first place, that human bodies are good things, despite their weakness and imperfection. Human bodies, the physical stuff of which we are made, and, by extension, all that contributes to them and goes to their composition and fulfillment—all of this is taken by God, and must therefore receive reverent treatment and care. The God-given material world is the God-assumed material world; and as Christians we both know and are empowered to use it freely and worthily as ours, because it is his. A Christianity therefore which fails to have a social gospel concerned with man's physical welfare, with just distribution of the world's goods, with man's whole being and its development, is untrue to the faith in the incarnate Lord.

High-Grade Simians—Or Men?

There is more, however. All of man's intellectual, moral, spiritual work and effort is also taken by God and relevant to him and to his will. Our endeavor to think straight and to think through has his blessing and will lead to him, if we pursue our task honestly and bravely. But we are sinners. That is a truth which a generation ago we were in grave danger of forgetting. We talked about progress by education, about salvation by character—and in the main it all came down to the discovery and employment simply of more subtle ways of sinning. By that I mean more subtle ways of continuing in our self-chosen, unorderly, maladjusted, radically inept ways of behaving. We men act like high-grade simians, though we have not the grace to be nothing but decent monkeys. And we are created to act like men. We are to be men.

In the musical play, "Oklahoma," Celeste Holm sings an amusing song with the refrain, "How can I be what I ain't?" Well, we can't really. But we can be what we *are.* And what are we? We are *human* beings, and our society is a *human* society. By the empowering of God, released in the incarnate Lord, we can be ourselves—but only in that way can we become true men and our society a truly human society. In other words, the doctrine of God the Lord, who for us men and for our salvation became man, is both the guarantee and the granting of that dynamic which makes human achievement possible, as the gift of God which is given us to be *our* task, in his strength.

But the life of incarnate God involved the crucifixion. Here is the fact which optimistic Western man has been so prone to forget. In our confidence that we could get where we wanted, we forgot that the world is cruciform, so cruciform that even God the Son was compelled to suffer and die. Nor is this merely a tragic incident in human life. It is the way which God royally chose. He reigns from a tree. Hence the cross is both the condemnation of our human pretension and also the coronation of our human possibility.

Given Only to Faith

I see no certainty whatever that the way of the cross will lead to the same results that other methods might have achieved—for instance, the establishment of prosperity and security for those who believe. The only victory which is certain is through Good Friday to Easter, but not to Easter as the conventional happy ending. Easter is the vindication and justification of the cross, but it is given only to faith. As the risen Lord appeared only to those who had faith in him as Master, so the resurrection victory today is a victory of faith.

In other words, then, the fact is that all our human achievements, be they never so grand, are doomed to defeat and decay in this mundane sphere, although their significance and true being are preserved and transformed in God's purpose. The world will end, our little day will end—and it will all be as if it had never been. Hence the notion that the Kingdom of God can be built up on this earth is not only untrue to the New Testament but false to the facts about human life and the natural world in which we live. Yet our struggle to create a new order, to make life a nobler thing here and now, is blessed and lightened by the equally true fact that in this fashion we make a *via* fit for the sons of men as they move toward their true *patria* which is God's heavenly kingdom, abiding eternal with God himself but the intended destiny of every man, and hallowed because it is really God himself. The social gospel, the struggle for better conditions here and now, is our task because this world has been trodden by the Son of God himself, who has made it a way for himself who is the Way.

Of Supreme Significance

Now we are perhaps prepared to see that the doctrine of God is of supreme significance because it is by way of saying that what men do matters, what they are matters, what they shall be matters. To men who wonder if it is all worth while, the doctrine of God says that it is worth while in very truth, because God has prepared for men a destiny of which this world is the antechamber. The world is good because God made it and because he came into it.

The world is not the final good because it cannot either contain or express the ultimate truth about God and his will. The final good is God's heavenly kingdom, where our human desires and hopes may be fulfilled and

we may eternally live in him. Yet while we are here, in this vale of soul-making, we are here to do God's will and to realize our true selves, to become men and to make our society a true human society. Our every action, our every thought, our every personal and social response will play its part, large or small, in this great purpose. We shall be judged by the part we have played, large or small, according to our capacity. This is the ineluctable reality. To it we must be adjusted, with it we must be integrated. And that *is* salvation. For if we are not so adjusted, so integrated, we are on the way of increasing disorganization and disorder, personally and socially, and that is the road to hell.

The Christian church is the intimation, the earnest, the first-fruits, of the supernatural order of charity, present here in this world and claiming our allegiance. We are citizens of that order, as we are also citizens of the City of Man. We are amphibians, living not only in the two worlds of spirit and sense, but living also in the City of God and the City of Man. St. Augustine saw that long ago, and he worked out a philosophy of history according to that insight.

To us is given the same task—not only as thinking men and women, but as acting men and women. Faith in God, supreme reality, ultimate source of all being and life, creator and lord, who for us men lived with us as man to unite him with himself, and has given us the Spirit whereby we respond, as sharers in the divine life, to the action of God upon us—this faith in God is not only the soul's divine surmise, in Santayana's phrase; it is also the soul's only hope as it is the soul's supreme response to the God who, having made us for himself, will not let us rest, nor our world rest, until both have found their meaning in him.

Religion on the Air

By Charles M. Crowe

THE RECENT action of the Mutual Broadcasting System prohibiting solicitation of funds over the air on religious programs, and banning all paid religious programs on Sunday afternoons and evenings, after the middle of September, brings into focus the problem of religion's use of the airways. Furthermore, there has been evidence in recent months of a renewed interest in religious broadcasting on the part of various church groups and the broadcasters themselves. The Congregationalists have appropriated $25,000 for a denominational department of radio; the National Broadcasting Company has established a system of fellowships for ministers interested in effective use of the air. It is to be hoped that such belated concern will result in improvement of the use that religion makes of this important medium.

I

Mutual's action will not remove the commercial type religious program from the air—by which I mean the program whose time is paid for by the preacher or church group. It has already been announced that the "Lutheran Hour," the "Young People's Church of the Air" and the "Voice of Prophecy" (Seventh Day Adventist) will continue on the same network earlier in the day but without solicitation of funds. These programs evidently have a large enough clientele so that they can be supported by direct mail appeals for money to those who write in for free gifts or for copies of sermons. This device, together with indirect air appeals which ask for money without saying so in plain language, is widely used by commercial religious broadcasters.

The "Old Fashioned Revival Hour," the "Pilgrim Hour" and others, such as the "Haven of Rest" on the Pacific coast, will utilize a new network, the Associated Broadcasting Corporation, formed to handle such religious programs on a "per occasion" basis. That is, the network hookup will operate only when carrying these programs. Solicitation of funds will be permitted. This new network, with headquarters in Grand Rapids, is composed in the main of smaller stations.

These programs, and others of the same stripe, have long been distasteful to liberal church leaders, to much of the listening public and to network officials. Mutual has tolerated them because the $3,500,000 annual income they have brought to the network represented about 25 per cent of the gross Mutual business. With good radio time, such as Sunday afternoons and evenings, now at a premium, the network will hardly lose anything by its action. The time to be vacated can easily be sold (and probably already has been) to regular commercial sponsors, whereas commercially undesirable Sunday morning time could not be sold except to such programs as have been mentioned and the other paid religious programs of the same type already on the Mutual Sunday morning hours.

Thus the new Mutual policy will serve only to intensify the problem of the commercial religious radio program since it will give the programs now on that network virtually exclusive right to the Sunday morning air, and will drive additional programs of the same type to other outlets. The network religious radio program racket, capitalized by independent superfundamentalist revivalists, will not be eliminated nationally until Mutual goes the whole way and bans paid religious programs altogether, as the other networks have done.

The elimination of paid religious programs from local stations will be still more difficult as many local stations will sell time to anyone who has the price. Many insincere and unauthorized "evangelists" are making a handsome living from such programs. At the same time, the public gets a distorted and one-sided picture of current

religious thinking because most of these programs follow the ultraconservative fundamentalist pattern.

The National Association of Broadcasters, leading radio trade organization, has been powerless thus far to establish or enforce regulations covering paid religious programs. Perhaps the only way such programs can be eliminated is by a ruling from the Federal Communications Commission against the sale of time for religious broadcasting, coupled with a parallel ruling requiring each station and network to give a specified minimum allotment of suitable time each week to religious programs. This time should be fairly divided among all faiths, including recognized minority and fundamentalist groups. Such rulings would merely make uniform and national the practice of the N.B.C., Blue and C.B.S. networks. The Blue is the only network to date to grant time to the new fundamentalist organization which claims national standing. This has been a potent source of criticism from conservative leaders who claim that the liberal churches have a monopoly on sustaining (free) air time and are insisting that the Federal Council radio programs do not represent the total Protestant constituency.

II

More important than the regulations of the commercial type religious program is the improvement of religious broadcasting generally. The need for this is emphasized by the fact that religious programs almost uniformly receive the lowest possible listener interest ratings. In advertising circles a religious program is considered the most undesirable spot on the schedule and most advertisers object to having their programs follow one. And yet, when a commercial show carries a religious spot, such as the hymn time of the "Hour of Charm," the response is tremendous.

In spite of the fact that radio affords the most powerful medium of mass influence in history, with opportunity to reach a vast, heterogeneous audience untouched by conventional church activities, its use by religious leaders has been lamentably unintelligent and ineffective. The typical preaching and devotional type programs have a rightful place on networks and local station schedules but they need much improvement and they need to be supplemented by other types of religious broadcasts. Regardless of how popular the preacher may be, these programs often lack the common touch, the dramatic, mass appeal which is the genius of radio. They are too formal and forbidding in format. Many of them change speakers for every broadcast.

Few advertisers would think of trying to get the ear of the listening public on Sunday mornings. Nor would the advertiser present a thirty-minute show and have someone speak continuously for twenty or twenty-five minutes of the time. Nor would they change the program's star every week. Simply to put a mike in the pulpit to pick up a morning service designed for a visible homogeneous audience, or even to take a ready-made worship service to the bare studio and air it from there, is failing wholly to utilize radio in the service of religion to the best advantage.

If Lux toilet soap, Pabst beer, Campbell soups and Lucky Strike cigarettes devote large sums of money and time and the best experts available to study of radio techniques, trends, programs, audience responses, in an endeavor to gain public acceptability for their products, then those who are charged with the dissemination of the Good News should be equally concerned about using this new art in the best possible way in the interest of their cause. To do this requires imagination and a willingness to cooperate with the medium itself.

Radio offers an unparalled opportunity to the religious teacher to adapt his message to the need and understanding of the man in the market place. Religion has in abundance the very material radio uses best: music, drama, emotional appeal, vital news, inspiration, human interest stories, mystery, universal interest, biographical data, family appeal. Religious leaders must learn how to utilize these resources for radio instead of complaining that radio is a competitor for the people's interest or looking upon it as a toy of doubtful value to the church.

The message of faith for our time should be presented in appealing programs under the direction of skilled radio technicians using professional radio talent, making use of such forms as dramatized stories of religious experience, dramatic readings from sacred literature, dramatized sketches of the place of religion in the history and life of the nation, interviews with great laymen and religious leaders, religious quiz programs and other such proved radio formulas. Such programs should be at the best air time, not at undesirable residue hours. They should be on the air regularly, not simply on special occasions or observances. At present the amount of good air time given by the networks and stations to religious programs is wholly inadequate.

III

By way of illustrating these suggestions, here are four possible programs sufficiently flexible of format to permit use of a variety of ideas, material and talent. Each is thirty minutes in length and suitable for nighttime network or local station production. These are, of course, simply outlined to suggest the immense untapped possibilities in this field.

1. "Everyman's Temple," featuring an orchestra, choir and soloists in twenty minutes of uninterrupted sacred music in distinctive style and arrangements, followed by a narrator telling a story of contemporary religious faith, tolerance, courage, sacrifice, or giving a six-minute informal talk on the resources of religion in meeting the everyday needs and problems of men. If a story is used it may be dramatized.

2. "Questions, Please," featuring a panel of carefully chosen religious leaders of various faiths, with famous guests, who would answer and discuss questions on religion, morals, human relationships, the Bible, labor, family, race, social problems and the like sent in by listeners. An orchestra would provide incidental music.

3. "This Is Life," a playhouse featuring thirty-minute dramatic sketches of the place and use of religion in the experiences of individuals and in the life of the nation. The presentations might be based on historical incidents, on contemporary events, on the lives of religious leaders,

missionaries, laymen, on notable popular religious books, or they might be fictional dramas by leading writers. Music may be used as called for in the script.

4. "Neighbors, Inc.," an informal, folksy program centering about prayer meeting time in a small church, with the singing of hymns to a hand organ accompaniment and brief comment by the leader and other characters. The setting could be a home with the family and friends taking part and discussing their attitudes, actions and work in the light of the Christian ideal.

Many similar and better programs might be suggested in an effort to present religion at work in human life. Programs of this type should be produced by the networks or stations themselves, with the counsel of an advisory interfaith committee, rather than by any denominational or federated church group. They must be good radio, using all the successful techniques of professional production. They cannot be given by amateurs. They need not be labeled religious. They must be warmly human, down to earth, realistic, sincere, artistic, broad-minded, non-sectarian, non-controversial. They will cost money to produce but there is no reason why stations and networks should not bear production costs for such sustaining programs as well as for many secular shows in the "public interest, convenience and necessity." There is no good reason either why such programs should not be paid for as a public service by some of our large institutional or group advertisers. Also, large stations might well employ a chaplain to produce shows of this type.

Such programs on good week night and Sunday time spots would command large audiences and wield a tremendous influence for the common good. Their objective would be to help unite and develop the spiritual resources of the nation by emphasizing the great faiths common to differing communions, by counteracting greed, intolerance, hatred and prejudice, and by calling people to a deeper faith in God as a basis for victorious living in troubled times.

Religious radio has too long been a stepchild of the radio industry and the churches. As such it is also a problem child. The time has come for its full potential to be recognized. As a basic interest of human life and the chief support of democratic institutions, religion deserves a more favorable presentation to the radio public.

BOOKS

Man's Inhumanity to Man

MUST MEN HATE? *By Sigmund Livingston. Harper & Brothers, $2.50.*

PROBING OUR PREJUDICES. *By Hortense Powdermaker. Harper & Brothers, $1.00.*

THE FIRST of these two books is an excellent survey and analysis of anti-Semitism, its history and its present manifestations in the United States, with suggestions for alleviating the symptoms and ultimately curing the disease. The second, covering more briefly a wider field, discusses the whole range of prejudice against special groups, and is designed as a unit of study for high schools.

Dr. Livingston might have begun by citing the statement of Suetonius that the Roman emperor Tiberius expelled the Jews from Rome and sent many of their young men to the unhealthiest parts of the empire "ostensibly for military service." But this policy was not specifically anti-Jewish, for the practicers of other alien cults also fell under the ban, though the historian does make special mention of the transportation of young Jews. Without attempting any complete coverage of the treatment of Jews in the Middle Ages, the author cites ample illustrations. The Crusades stirred pious passion against the Jews. John of Capistrano—the same who is patron saint of the lovely California mission to which the swallows are said to return with such miraculous regularity—was given full powers by the pope to deal with the Jews in Germany and Poland, and in 1453 he burned more than fifty of them for "desecrating the host." Jews were popularly blamed for the Black Death in the fourteenth century, and a papal bull exonerating them made little impression. The witchcraft mania was closely linked with hatred and fear of the Jews. Usury was regarded as a characteristically Jewish crime.

It would promote understanding of the deep roots of anti-Semitism if it could be realized that for more than a thousand years the dominant social and political philosophy of Europe tied church and state together in an "integrated" structure which had no room in it for any non-Christian, whether Jew, infidel or heretic. To be outside of the one church was to be outside of the social order. This was the chief ground for persecution. The other motive, that it was merciful to cast a man's body into the flames of the Inquisition in order to save his soul from the flames of hell, was submerged in the more potent argument that religious homogeneity was essential to social and political stability and that the safety of society therefore demanded the liquidation of non-conformists. The logic of this position demanded the most rigorous treatment of the Jews as a hereditary group of irreconcilable non-conformists. But men are seldom as bad, or as good, as the logic of their principles would require them to be. The Jews were treated as outsiders, but they were not liquidated. They had considerable areas of privilege and tolerance, always precariously held, but never equal rights as members in good standing of the social order. My own conviction is that this medieval social philosophy, which was partly carried over into the Protestant countries which had established churches, is the real foundation upon which the anti-Semitism of our own time rests. This can be taken as an elaboration of Dr. Livingston's statement that "the dislike of the Jew is caused largely by the fact that the mind of the present is nourished by the teachings of the past."

This attitude of suspicion and contempt has been popularized by legend and literature. Marlowe's "Jew of Malta" and Shakespeare's "Merchant of Venice" have doubtless had a subtle and continuing influence. Both plays had an Antonio as the Christian character opposite to the Jew. Livingston says that Gregorio Leti, biographer of Pope Sixtus V, published in 1587, eight years before the production of the "Merchant of Venice," a book which included the story of a Christian merchant who got a Jew to bet a pound

of flesh that a rumor of one of Drake's exploits was false, and tried to collect the bet, but was stopped by the pope, who used the "not one scruple more or less" line that Portia later pulled so successfully. Shakespeare reversed the roles and made the Jew the villain. Even so innocent a book as Grimm's *Fairy Tales* contains a story of "The Jew in the Bush." Some of the old nursery rhymes were vehicles for transplanting prejudices into the minds of the young, and a modern book of puzzles contains one entitled "Outjewing the Jew." But all these have been less influential than the Sunday school lessons which tell how "the wicked Jews" did this and that, and the attitudes of parents who erect barriers between their own and Jewish children.

All these things, though deeply significant, are not central to Livingston's discussion, which deals most fully with the modern lies and libels and the stupid stories to the discredit of the Jews coined in malice and circulated through pure ignorance. Many of these stories, though already exploded, he explodes again. It is useful to have these refutations where one can readily lay hand on them when needed.

The cure for this hatred? Cure is harder than diagnosis But: "It can be corrected through the efforts of the non-Jew. . . . The Jewish group has its duty . . . it must be ready constantly to furnish the facts to disprove the libels," and it must control its own individuals so that they will "incur no reproach." Many facts are given to show the Jewish contribution to culture and science and to American life, and an appendix of 67 pages lists the names of Jews in the American armed forces in this war who have received official citations and awards.

Probing Our Prejudices is not to be taken lightly because the mention of it must be brief. As a textbook for high schools, it is designed not only to convey information but to correct the attitude of prejudice—which is "an attitude that we reach without sufficient consideration of the facts about the situation"—and to establish the habit of basing judgments and attitudes upon verifiable facts. Surely a student can learn nothing more important than that. He learns it in the laboratory with reference to some kinds of facts, but not with reference to social situations. An unfavorable opinion or attitude, it should be noted, is not necessarily a manifestation of prejudice; it may be the result of a thoughtful consideration of all the available facts. The author and her collaborator, Helen F. Storen, furnish a guide for the study, analysis and improvement of social attitudes. They deal with specific situations within the experience of high school students and with some selected historical data. Most of the illustrations and references have to do with the operation of prejudices one way only: Gentiles against Jews, Protestants against Catholics, Anglo-Saxon Americans against more recent immigrants, southerners against damnyankees.

In reality, prejudice is not a one-way street. Perhaps that is one reason why there are so many clashes in the traffic. Both of these books will be helpful in getting our social traffic unsnarled. W. E. Garrison.

Books in Brief

A Faith for These Times. *By William Ragsdale Cannon. University of Georgia Press.*

The author, a professor of church history in Candler School of Theology, gave these six lectures at Crystal Springs Assembly, in Michigan, and repeated some of them at the University of Georgia. He realizes that a faith for these times must be a faith for all times, not an *ad hoc* instrument hastily designed to meet a particular emergency. He is suspicious of the "social gospel," whether as a reflection of the major trends of society or as the voice of a dissatisfied minority. But he sees clearly enough that religion has significance for the social order as well as for the salvation of individual souls, and believes that the laws and customs of the state "must be measured by the yardstick of the gospel." His view of the Christian religion is thoroughly supernaturalistic. "In its essence it is the voice of the Eternal God." He aims to treat it—though the exact meaning of this phrase is not quite clear—"not as it is in itself but as it is in God." Revelation, rather than discovery, is the category most applicable to it. On this foundation he builds a carefully thought and well written discussion of grace, sin and the hope everlasting.

Mississippi I Love You. *Poems by Charles Granville Hamilton. Henry Harrison, $1.50.*

but why we should like to know if the state is as lousy as it seems in the first fifteen pages of the title poem and has no other charms than those listed in the last five including tender memories of the lost cause and fried chicken on revolving tables and the blazing glory of the "forever immortal hero of Beauvoir" and crepe myrtle and "Fort Adams where Philip Nolan cursed the United States a sentiment reechoing oft since in the hearts of southerners" and old man river who just keeps rolling along and an undying hatred of Grant and Sherman and country homes sentineled by magnolias and judas trees and the "enduring faith" to which Confederate monuments are consecrated and "the Stars and Bars still floating over the capitol" anyone can see there ought to be a question mark somewhere in here and some other punctuation but there is none in the poem which runs its full twenty pages in what looks like one unbroken sentence as though Joyce had written it so it does not seem quite fair to use punctuation in the review and the reviewer is disposed to follow the author's example also in giving the last quarter of his piece a more favorable turn for it would be clear even to one who did not already know Hamilton that he is a man who loves his fellow men whether they live in Mississippi or elsewhere (all except yankees there's no use being a fanatic about this thing of brotherly love) and hates cruelty and ugliness and hypocrisy and has concern for sharecroppers and tenant farmers and other underdogs of society and is willing to put the ugly as well as the beautiful aspects of his state into his kaleidoscopic picture and that when it comes down to reasons he loves Mississippi because he loves Mississippi period

Books Received

World Maps and Globes. By Irving Fisher and O. M. Miller. Essential Books, 270 Madison Ave., New York, $2.50. This really is an essential book for anyone who wants to understand the many forms of projection that have been devised for representing the surface of a globe on a plane and for making flat maps that can be folded into approximate globes. The subject has popular as well as technical aspects, and both are recognized in this fascinating survey of cartography. On the historical side, it is interesting to note that Albrecht Dürer was the first to study the construction of a near-globe out of flat maps with "gores" that can be fitted together. His book was published in 1538, only sixteen years after Magellan's voyage had given final proof that the world is a globe. Even with a "global" war on our hands, it is not easy to think globally or to make our concepts of geography fit the sphericity of the earth. For those who wish to study the matter seriously, even in an amateur way, this book, with its many maps and diagrams, is a useful guide.

Man Does Not Stand Alone. By A. Cressy Morrison. Revell,

$1.25. A scientist summarizes, in non-technical language, the most important facts established by research concerning the physical conditions on this planet as related to human life, the origin of life and of man, and the development of the human species, and weaves his correlated facts into a cogent argument to prove that the result cannot be explained on the ground of blind forces operating by chance. The author is a past president of the New York Academy of Sciences and a member of the executive board of the National Research Council. His work is, in his own words, "a review of the scientific evidence of the existence of a Supreme Intelligence." The title is a challenge to Julian Huxley's *Man Stands Alone*, which affirms the opposite conclusion. Mr. Morrison has written a readable and persuasive book which should be equally helpful to nervous believers who are afraid of science, ignorant ones who flout it, and bumptious unbelievers who think science has explained everything without God.

A Conservative Introduction to the Old Testament. By Samuel A. Cartledge. University of Georgia Press, $2.50. The title gives fair notice as to the author's point of view. While taking his stand among the Conservatives (with a capital C), he recognizes that members of that group hold a variety of opinions on many points and would not exclude anyone from that classification for giving a late date to Daniel and to many Psalms and Proverbs or for holding that the second part of Isaiah was written during the Exile. A Conservative should believe it possible for an inspired prophet to write accurately about a period two centuries after his own time, but is not required to believe that he actually did so in any particular case unless the evidence supports that conclusion. Within the limits imposed by his conservative presuppositions as to the nature of inspiration, Professor Cartledge applies the methods of historical and literary criticism. He is not dogmatic. In general he states the conclusions that various scholars have reached, with the arguments for them, but reserves his judgment.

The Virgin Islands and their People. By J. Antonio Jarvis. Dorrance, $1.50. The author, a native of the islands, has studied at Columbia, teaches in Charlotte Amalie, has been an editor and is an artist and poet. The present volume, supplementing his previous history of the Virgin Islands, gives a lively and intimate description of the topography and people, with a brief sketch of the history and an account of economic conditions, government, and popular folklore and superstitions.

Strictly Confidential (For Young Girls). By Alice M. Hustad. Augsburg Pub. House, Minneapolis, $1.50. Pointers about personality and sex.

America and Two Wars. By Dexter Perkins. Little, Brown & Co,. $2.00. (To be reviewed.)

CORRESPONDENCE

Mr. Mayer Replies

EDITOR THE CHRISTIAN CENTURY:

SIR: May I have a few tardy lines to answer your editorial criticism of my article, "Conscience and the Commonwealth." I might argue your reading of the article at several points—notably where you report me as calling for an "economic," "anti-capitalist," "socialist" revolution. The political, economic and social revolution I call for in my article would be an anti-materialist revolution and would therefore, in its economic aspect, do away with the finest flower of materialism, namely, capitalism. The revolution I call for is not, however, an economic revolution.

But it is your central criticism that makes me bellow. You maintain that whatever my choice in a war, I fight, willy-nilly, on one side or the other; that I delude myself when I say I am not fighting. I detect in this criticism the hideous doctrine of "the lesser of two evils," which condemns men to *choose evil* and leaves them free only to worsen their lot more or less rapidly. This doctrine, I do not need to remind you, is the theme of Greek tragedy and the belly-laugh of the gods. Taken as the ultimate basis of human action, the doctrine of "the lesser of two evils" is and always has been the ruin of men and communities. Slavery or serfdom? Hitler or Hindenburg? Leprosy or smallpox? Harding or Cox? Serfdom, Hindenburg, smallpox and Cox have always been the choice of men who pride themselves on being practical and on making, as they themselves always say, the best of a bad situation.

But there have been men, from Socrates to Lenin (and including many of the Hebrew prophets and Christ), who chose instead a good situation; who declined *both* of the two evil alternatives offered them. If Sam Adams had chosen the Stamp Tax in preference to the greater evil of possible enslavement (in the course of rebelling) by the French and Indians, the editors of The Christian Century would today be spinning flax in Poona. If Abraham Lincoln had chosen to support the Mexican War as the lesser evil, the greater being the possible sacrifice of his political career, the editors of The Christian Century would have to be fighting today the humanitarian fight that Wendell Phillips fought.

I refuse to choose between killing and being killed as long as I command the power of my own choice. I will insist upon choosing life. Though one consequence of my choice may be my death, still another may be my salvation; still another may be the world's. At least I will have *chosen* the good and not the evil.

You assert that "war, once begun, is the negation of all morality, and the individual must deal with it in other than moral terms." I assert, contrarily, that war is a strictly and specifically human, and therefore a moral, act; that no human act, however immoral, may negate morality; and that war which is dealt with in *any but* moral terms is not dealt with at all.

Chicago. MILTON MAYER.

[Mr. Mayer is quite off the scent when he "detects" in our criticism of his article "the hideous doctrine of 'the lesser of two evils.'" We long ago and explicitly repudiated that doctrine as unchristian. But even if we held it, it would not be applicable to the question of fighting or not fighting in an actual war.—THE EDITORS.]

A Misdirected Criticism

EDITOR THE CHRISTIAN CENTURY:

SIR: I have noticed several times in The Christian Century the contention that conscientious objectors drafted for civilian service in effect aid the enemy by withholding their support from the war.

This strikes me as a curious contention to come from The Christian Century which must recognize, in principle anyhow, the service to society rendered by those who put their loyalty to God above the state. Can it be said that such a position aids the enemy, practically or ideologically? Is it not the government's position that the civilian service performed by these men is a useful contribution to the country and an equivalent substitution for military service? Is it fair thus to condemn men who are risking their lives in guinea-pig projects for scientific progress? Do you thus brush aside all the fire prevention, hospital work and reforesting which these men are doing? Can such activities possibly be construed as "aiding the enemy"?

An examination of the facts should draw a contrary conclusion. A large part of the civilian efforts of the country are not directed toward winning the war; they are directed to maintaining our economy and our political, social and cultural institutions. There is a good certainly on a par with military victory and inseparable from it; namely, maintaining and expanding our democracy. Conscientious objectors are a necessary part of the democratic complex guaranteeing freedom of dissent.

It could hardly be said that even Jehovah's Witnesses, the most aloof of all pacifists from the war, do not render a service to the economy necessary to maintain the nation in the war effort. Most of them are usefully employed in other than war industries.

It would seem to me more accurate, if you are looking for persons who are aiding the enemy by withholding their support from the war effort, to condemn those who refuse to allow their fellow Americans of other races to exert their full capacities on their jobs solely through race prejudice; and those profiteers in war industries who refuse to work except with the assurance of excessive profits; and the hundreds of others who put the interest of class or race above their country. To single out conscientious objectors as aiding the enemy would seem to deny the moral claims on the state of Christian principles, the implicit assumptions of the draft law, and the realities of economic life in wartime.

American Civil Liberties Union, New York, N. Y. — Roger N. Baldwin, Director.

[Our correspondent radically misconceives our position, and his criticism is therefore misdirected. In truth, his contention is essentially identical with our own. He argues that pacifists, even Jehovah's Witnesses, render service to "the economy necessary to maintain the nation in the war effort." They therefore fight along with the rest of us—soldiers and civilians alike. This indisputable fact is fundamental to our position.

Further, Mr. Baldwin agrees with the government in holding that the conscientious objectors who accept assignments to projects of "fire prevention, hospital work and reforesting," and risk their lives in guinea-pig projects, are rendering service which is "an equivalent substitute for military service." With this we are also in emphatic accord. In doing these things the conscientious objectors are actually fighting in the war, and fighting on the side of their country.

Our correspondent is on our ground again when he affirms that civilian activities, including the occupational activities of pacifists, are "inseparable" from military victory. This is absolutely true. We are all fighting—not only those who bear arms but those of us who in our civilian vocations render services to "the economy necessary to maintain the nation in its war effort." All pacifists are fighting. Their conscience writhes under it, but they cannot escape it. Their conscientious belief that they escape fighting by refusing to bear arms is a delusion.

(Whether the c.o.'s—unjustly detained in C. P. S. camps and subjected to forced labor, though not charged with any crime—whether the c.o.'s are contributing as much to the war effort as they would if the government allowed them freely to remain in their normal occupations, is a legitimate question. But they are doing as much for the nation's war effort as the government allows them to do.)

The Christian Century does not contend that "conscientious objectors drafted for military service in effect aid the enemy *by withholding their support from the war.*" We affirm, on the contrary, that no citizen can withhold his support from the war. He can, indeed, withhold his support from his country, but insofar as he does so he fights on the enemy's side. We do not say that the c.o.'s, or pacifists in general, do this. The point here is not that they are fighting *on the enemy's side,* but that they are *fighting.* The point is not directed against their patriotism, but against their pacifism; that is, against the pacifist delusion that by any action or inaction they can avoid participation in the war. Pacifists are inextricably in the war; they cannot withhold their support from it, but must fight, if not on one side, then on the other.

Therefore we cannot join in Mr. Baldwin's tribute to the conscientious objector as one who uniquely "puts his loyalty to God above the state." This is what the c.o. honestly *thinks* he does, and it is on this ground that he is granted exemption from military service. But while we profoundly respect his sincerity, we must insist that his loyalty is misplaced. He utterly ignores the tragic predicament in which actual war places him. Nonparticipation in the war is impossible. An abortive attempt to do the impossible is not a true expression of loyalty to God. Loyalty to God in the tragic predicament of war can be expressed only at a deeper level than that which is represented by the illusory issue: To fight or not to fight.

That there are citizens whose conduct is, in effect, a refusal to aid their country's war effort and who thereby aid the enemy is, of course, a fact. Mr. Baldwin has designated some of them in his final paragraph. Pacifists are not to be classified in the same category with them.—The Editors].

A Psychiatrist Replies

Editor The Christian Century:

SIR: For a long time I was a reader of The Christian Century and a great admirer of your vigorous, courageous and intelligent editorials. I am shocked, however, at the ignorance and bad taste betrayed by an editorial which I have not seen but which is quoted in the daily press in which you compare psychiatrists with osteopaths and make the sneering and gratuitous inference that psychiatrists are manufacturing conditions to inflate their own sense of importance. Sixty minutes of your time spent in the psychiatric wards of your nearest military hospital ought to make you feel ashamed of your exhibition of stupidity. There are not thousands but hundreds of thousands and one may almost safely say a million or more men for whom the pressure of military requirements has been in excess of their adaptation capacities and who have reacted with symptoms that not alone psychiatrists but all physicians and I believe I may say all intelligent osteopaths to boot recognize as falling into the category of mental illness.

If the word psychoneurosis offends you, you are no exception to the rest of us, but it is a standard word which we didn't invent and which, incidentally, does not represent by any means the only type of pathological mental reaction. My brother, Col. William C. Menninger (consultant to the surgeon general of the army), is working sixteen hours a day, with anxieties to correspond, trying to keep this incidence of mental illness at a minimum and to make the wisest provision for those who break down. That editorial, as quoted, is not only destructive of morale and heartbreaking in its effect upon the saddened families to whom these patients return, but inimical to the fine scientific work done by the psychiatric departments of our army and navy. Only your ignorance excuses you, and I think you owe the psychiatrists, the osteopaths and the public an apology.

The Menninger Clinic, Topeka, Kan. — Karl Menninger, M.D., Chief of Staff.

[Five minutes of Dr. Menninger's time spent in reading the editorial under question, which appeared in our issue of July 26, will show the doctor that the criticisms of psychiatrists there recorded were a summary of an argument made by Dr. Henry C. Link, a well known psychologist, who remains to be answered. —The Editors.]

Not Confined to Merchant Marine

Editor The Christian Century:

SIR: Your brief editorial in the July 5 issue on Chaplain Van Delinder's resignation from the merchant marine owing to "religious discrimination against Protestants made more and more evident in the chaplain corps of the merchant marine" calls to mind a letter from a friend of mine in the chaplaincy. He says:

"There seems to be a definite program on foot by the Catholic Church to wipe Protestantism from the face of the earth, which is an absurd thing for anyone ever to try to do. . . . The situation is serious when Chaplain X———, the post chaplain, a Protestant and a navy man for twenty-five years, is stopped in almost everything he attempts to do by the influence of the Catholic Church. The priests at times are most demanding in their use of the chapel for mass and a variety of other ways."

So the problem is not confined to the merchant marine branch of our country's chaplaincy.

Wesley Methodist Church, Sheboygan, Wis. — Samuel G. Beers.

NEWS *of the* CHRISTIAN WORLD

Fears Betrayal Of War Sufferers

Indian Emissary to China Declares for Race Equality in Treaties—Liquor Consumption is on the Increase

(Correspondence from India)

TRUVALLA, May 24.—Sir S. Radhakrishnan, the distinguished Indian philosopher who was for a time professor in Oxford University and is now vice-chancellor of Benares Hindu University, has just returned to India after a brief visit to China at the invitation of the Chinese government. During his visit he lectured at Chinese universities on cultural relations between India and China. Before his return to India he published the following message to China: "The earth heaves and shudders and the future is big with unknown things. More and more as the war goes on the cruelty, crudity and narrowness of vision inherent in the war method seem to be spreading to other fields. The Allies are not agreed on the objectives of the war, except that of crushing the enemy. On the questions of Poland, Yugoslavia, India and the colonial possessions in the East, there seem to be strong differences among them. The policy of 'Let us defeat the enemy and leave the rest to chance or providence' will not work. It means betrayal of the hope of millions out of whose endurance, pain and death victory is being won. Neither isolationism nor imperialism will do."

* * *

Race Equality in Peace Treaties

The message continued: "We must implement the principle of equality of nations and their rights to self-development with assistance from more advanced nations in questions relating to material welfare. The principle of race equality, which was negatived at the last peace conference, will have to be accepted. If the values for which China and India have stood for centuries are not a title to equality, the heroic resistance of China and the military achievements of India on the battlefields of Africa, Europe and Asia will compel recognition. The freedom of all nations and races will have to be seriously considered and conceded. A world organization will have to be set up, and it will have to be backed by an international police force if it is to be more influential than the League, which fired only blank cartridges. . . . In this noble enterprise China, with her agelong tradition of pacifism and tolerance, will have a great part to play. With all my heart I wish her well."

* * *

Liquor Problem On Increase

In a country as varied in population and language as India, statistics are gathered, compiled and published slowly even in peacetime. In wartime the process is necessarily still slower. The latest all-India figures for the revenue from drink and drugs are nearly three years old. They do not include the liquor revenues received by the Indian states, nor do they take account of the large quantities of liquor being brought in for British and American troops as part of their rations. On the basis of the published figures, it is estimated that the total (including tax) spent for liquor during the period covered is Rs 1,950,000,000. Compared with what is spent on liquor in Western countries whose population is much smaller than India's, this may seem a small amount. But when one contrasts India's poverty with the prosperity of those countries, the sum is startlingly large. The advantage that India would gain by putting this amount into agriculture, education or industry is incalculable. Veteran students of the drink question here are of the opinion that the sale of liquor is increasing by leaps and bounds.

* * *

Jehovah's Witness is Fined in Bombay

F. E. Skinner, branch representative and attorney in India of the Watch Tower Bible and Tract Society of America, was fined recently Rs 100 by a Bombay magistrate. Skinner was found guilty of a breach of the Defense of India rules. The Bombay government had informed him of the central government's decision that the Watch Tower Bible and Tract Society's literature represented a potential menace to security. The government had made an order under the Defense of India rules forbidding publication of free literature, reprints or stocks left with the society. Subsequently a handbill of the society was found circulating in Bombay and the police seized two pamphlets. Prosecution was then launched for publication of the pamphlets.

* * *

Launch Memorial for Mrs. Gandhi

In memory of Kasturiba, the wife of Mr. Gandhi, who died recently in prison, it has been decided to raise a fund of Rs 7,500,000 and present it to Mr. Gandhi on Oct. 2, his 75th birthday. Mr. Gandhi has agreed to serve as chairman of the board of trustees of the fund. It will be used mostly in rural areas for the social and educational welfare of women and children. A chain of *seva sadans* (service homes) for women and children will be established throughout the country.

P. OOMMAN PHILIP.

Canadian Presbyterians Report Increase

The Presbyterian Church in Canada, which consists of that part of the original church which declined to enter the United Church of Canada when it was formed in 1925, reports a membership increase of 291 persons over the previous year. Its total membership is 172,453. The Rev. A. C. Stewart of Midland, Ont., was elected Moderator of its General Assembly.

Portugal Cuts Its Exports to Reich

Wolfram Upsets Wages of Peasants—Armament Kings Fleeing Central Europe Signal War's End

(Correspondence from Portugal)

LISBON, July 6.—Portugal has been in the world news during the past few weeks, because of the cessation of wolfram exports to Germany and the strict government ban on the sale or transport of this metal which is so valuable to war industry. This step will drastically affect thousands of people directly or indirectly, for the rise of wolfram to first place in national industry has had extraordinary consequences. Four years ago the price of this product was $160 a ton. Within a few months demands from the belligerents made it soar to $16,000. Then began a situation which threatened the life and economy of the country. Every landholder who had the smallest wolfram deposit began to work it. No notice was taken of government safety regulations for mines. Shafts were dug, worked till exhausted and abandoned. There were scores of fatal accidents as rickety props gave way burying men, women and even children.

* * *

Wages of Peasants Soar Dizzily

Peasants, who were earning an average wage of 25 cents a day, found that wolfram mining brought them anything up to $120. Illiterate and inexperienced in the handling of money, thousands of them squandered their new wealth on rich food, trinkets, showy clothes. Only the few, with an eye to the future, put it into property or bonds. Then the government stepped in and controlled the price once more. For they found that so serious was the lack of agricultural labor that Portugal's farming industry was at a standstill. From the moral point of view, too, Dr. Salazar realized that this sudden acquisition of wealth was apt to unbalance a people which is among the poorest of Europe. Now those days are over, and the "wolfram kings," who have made colossal fortunes, have been deposed.

* * *

Catholics Pray For Peace

The Catholic press has also been in the news here during the last few days. A conference in the northern town of Braga united prelates and journalists for long discussions, which terminated in a pilgrimage of 100,000 persons to the near-by shrine of Our Lady at Sameiro, where intercession was made that Portugal might remain at peace.

* * *

Merchants of Death Flee Europe

The arrival in Lisbon of 32 members

of the wealthiest families among Europe's armament kings—the Hungarian Weiss and Chorin families—has excited much interest. Conveyed hither by special train and planes put at their disposal by the Germans, these travelers after a brief stay in Lisbon's luxury hotels have been sent into forced residence to the northern tourist resort of Correia. They have come with perfectly valid transit visas permitting them to remain in Portugal for 30 days, but the international police cannot find any trace at this end of the telegram numbers corresponding with those on the visas. An investigation is under way. Meanwhile it is believed that while certain members of these families (Baron Weiss and Baron Chorin are themselves of the party) would like to continue their journey to America, the older people would prefer to remain in Europe. But so far no Allied power has shown willingness to grant visas to these men, whose factories since the beginning of the war have been pouring out armaments and munitions for Germany.

* * *

Church Conferences Meet Again

Recently a meeting of Dutch pastors was held at Utrecht and attended by 550 pastors. Prof. Berkelbach van der Sprenkel spoke on "The Ecumenical Task of the Church," Prof. Haitjema on "The Church's Attitude to the Modernist," Prof. Kraemer on "The Reformed Church at the Crossroads," and Pastor Pop on "Opportunities for Evangelism in our Time." From Sweden comes news of a record attendance at the General Assembly of the Lutheran National Church, 2,600 parish delegates and guests from all over the country being present. Discussions were largely upon the huge responsibilities of the church after the war. Among other church conferences was that of Christian laymen in Copenhagen, under the initiative of Valdemaar Hvidt. This is the most recent of a series of conferences which have brought together representatives of the Danish Lutheran and free churches, Roman Catholics and Orthodox. The idea of the gatherings generally is to consider postwar problems and to set up commissions to deal with a wide range of subjects, including the press, the cinema and social work.

* * *

Plan Rebirth of French Protestantism

In France also the church is looking forward. A plan has now been adopted for the organization of a Protestant information, study and publication center with the aim of building up a Christian ethos. The plan is built on a parish basis, and men of good will are coming forward throughout French Protestantism to present the gospel to the masses. The new plan will help to coordinate their efforts, and will collaborate with rather than replace existing organizations of the kind. It will consist of a church section to press the church as the center of the mental outlook and social habits of Protestants. It will have a Christian humanism section to study the spiritual aspect of family and social life, labor, art, public and private morality. It will also have a Protestant action section, a parish section, a worship and sacramental section, a religious instruction section and a ministerial and a publication section.

JOSE SHERCLIFF.

Town Meetings Planned for Postwar Discussions

Reorganization of the People's Peace Committee, which was successful in stimulating some 350 discussion groups for regular meetings last year in churches, labor organizations, clubs and various other adult education circles, has been completed. It will henceforth be known as the Town Meeting of Greater Cleveland. Occasional city-wide meetings for discussion leaders will take place, with programs on postwar planning. Appellate Judge Daniel E. Morgan continues as general chairman of the new organization. Charles F. Maclennan, Presbyterian clergyman, is executive secretary.

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Revivalism Under Fire in Cleveland

Newspaper Writer Attempts to Debunk Tent Meetings—Missouri Synod Decries Evils of Unionism

(Correspondence from Northern Ohio)

CLEVELAND, Aug. 10.—An enterprising reporter for the *Plain Dealer* recently wrote a series of four articles on Cleveland tent meetings and revivalistic practices which has provoked considerable discussion, some of it heated. Unfortunately he chose as targets for cynical and deprecating stories meetings sponsored by the Brooklyn Missionary Church and the Christian and Missionary Alliance, both well established congregations. He described the city-wide program for ministry to migrant war workers being developed by the Cleveland church federation as a "counter-attack" on the revivalistic methods of the sects. Protests on both the style and accuracy of these stories have poured into the newspaper offices. Federation officers disclaim any idea of competition with the revivalistic churches, including those willing to cooperate in the new program. Though some of the tent meetings may properly be criticized, the pastors of the two churches involved have rightfully resented the treatment they received. Capitalizing on the publicity, Dallas F. Billington, pastor of the Akron Baptist Temple, announced a mass service in Public Music Hall last Sunday afternoon in which he promised to deal with the newspaper stories. He made scant reference to the articles before a congregation of about 700, turning the meeting itself into a revival service.

* * *

Lutherans Inveigh Against Unionism

Little hope that the Missouri Synod Lutheran Church soon will liberalize its attitudes toward other communions, even within the Lutheran family, was to be gathered from proceedings in the triennial convention of the denomination in this area at St. Paul's Church here last week. To what extent the approximately 150 delegates represent the sentiments of the younger clergy and of the rank and file of the membership is anybody's guess. The first paragraph from the report of the committee on "Lutheran Union Matters and Intersynodical Relations" stated: "We find ourselves in perfect agreement as to the principles underlying the highly desirable, God-pleasing unity of faith and doctrine among our constituent synods resting on the Word of God alone, and we are opposed to every form of unionism, because it implies the denial of scriptural truth and tolerates error. We, therefore, recommend that the synodical conference again urge all constituent synods, as well as congregations and individuals in its midst, studiously to avoid any acts which militate against this position."

* * *

Conference Studies Missions For Negroes and Migrants

Problems and responsibilities concerning

missions for Negroes in this country, in Africa and in South America were major considerations in the general conference program. Vote on whether or not Negro Lutherans are to have their own synodical organization was deferred for two years because of differences of opinion within the Negro constituency. Migrant Negro workers were described as a new and developing field by L. A. Wisler, executive secretary of the Board of Colored Missions. Negro mission parochial schools were urged at home and abroad. With 13,000 baptized members and many more adherents the Missouri Synod claims the largest Protestant following in Argentina. According to Samuel H. Beckmann of Buenos Aires, the Lutheran churches have had no difficulties with the government "as such," but have encountered opposition from members of the German Evangelical State Church in Argentina. He reported 43,000 baptized members in Brazil.

* * *

Delinquency Held Far Below 1918 Level

Delinquency in Cuyahoga county is trailing the record of 1918, another war year, by a wide margin, according to Richard A. Bolt, director of the Cleveland Child Health Association. Juvenile court records for 1918 list 3,426 cases of delinquency as compared with 2,244 before the court in 1943. There have been decreases in nearly all categories except the number picked up as runaways from outside the county. Dr. Bolt describes juvenile delinquency as something which requires a lengthy period of germination and incubation. He predicts that the increase caused by war conditions will not become apparent for five or ten years.

* * *

Ohio Schools Face Teacher Shortage

Faced with a 25 per cent shortage in teachers and with increased enrollments in the industrial cities, Ohio's public schools are now confronted with wartime problems comparable to those of the churches. Inroads on the teaching staffs of rural and smaller schools have been made by industry and military service. More than 4,000 one-year certificates were issued last year. Similarly several Greater Cleveland churches have vacant positions, some with good salaries, for office and parish workers.

* * *

And So Forth

The first community interdenominational religious service in a government housing project took place in "Brooklyn Acres," where 600 families reside, on July 30. Ray H. Giffin, a Congregational minister, will serve the new center.

Oscar Thomas Olson, pastor of Epworth-Euclid Church, has been named secretary of the Ecumenical Methodist Council.

St. Mary's Rumanian Orthodox Church, oldest of its communion in the United States, will observe its 40th anniversary with a special service and dinner Sunday. It was organized Aug. 15, 1904. John Trutza is its priest.

St. Mark's Presbyterian Church, only Negro congregation in the presbytery of Cleveland, is conducting a public campaign for a new building which it expects to erect on East 105th street. Joseph Price Robinson is minister.

O. M. WALTON.

Wary Over Try On Hitler's Life

Britons Believe Incident May Result in Tighter Control—Methodists Hold Annual Conference

(Correspondence from England)

LONDON, July 25.—When the first excitement with which we heard of the attempt on Hitler's life had died down, there were many second thoughts. The *Manchester Guardian,* always a paper marked by judgment and sobriety, headed its comments "Useful Incident." It asked searching questions, as indeed did others. Did such an attempt take place at all? Only one thing was certain: "True or false, the news would not have been published at all if the nazi party did not intend to use it for its own advantage." The *Times* sets the story in the light of the German position, carefully analyzed even to the point of taking into account the state of alarm today in Japan. Everyone agrees, whatever his estimate of the historical value of the German reports, that either by deliberate planning or by an interpretation read into what happened, the incident is meant less for the outer world than for the encouragement or terrorization of the German mind. And Himmler is the main figure in the story.

* * *

British Methodists Hold Conference

The Methodist Conference has met for a very short session in Leeds. For its chairman it had W. F. Howard, a name which will bring many grateful memories to his friends at Drew and other centers of learning in America. No man makes and keeps friends better than he. He is a scholar of the great school of the Moultons. He never ceases his work upon the language of the New Testament. At the same time he is a wise and penetrating interpreter of the Christian faith which is found there. In his presidential address to the conference Dr. Howard urged Methodists to remember that the most impelling evidence that the church can offer is the supremacy of character. This involves the victory of a thought-out faith. "We must outlive and outthink contemporary society." Christian people must not clutch at exclusive advantage; "that is a denial of the gospel of the incarnation." To exalt self-interest into a governing principle of life "is a repudiation of the cross." On the revival of evangelism, especially through the experiment known as the "Commando Campaign," he spoke most hopefully. One result was that many of the younger ministers had recovered from the feeling of frustration.

* * *

Spurgeon's College Hit by Robots

Among the buildings hit by the flying bombs during recent attacks are St. Thomas' hospital and the Spurgeon's Baptist Training College in South Norwood. The bomb which hit St. Thomas' fell on an empty wing which had been damaged in the earlier bombing of London.

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No one was killed in the attack upon Spurgeon's College. This is one of the institutions which owe their origin to the great preacher who had the gifts necessary for planning the continuance of his work after he had become silent.

* * *

Oxford Welcomes a New Vice-Chancellor

Sir Richard Livingstone is to be new vice-chancellor of Oxford. It has long been his task to commend and interpret to our people the inheritance which Greece bequeathed to all men for all time. But in more recent years, especially since the war began, he has shown a great concern for adult education. In his book *The Future in Education* he gave reasons for his belief that "even at 16 intellectual education, in any except a quite elementary sense, is only about to begin." The universities after the war will have new and exacting demands to answer and Sir Richard's belief will certainly be relevant. The influx of men and women from the forces, especially of those who have given to war the years commonly given to life in a university, will make it necessary to revise many things in the studies and statutes of our universities. It is a matter for thankfulness that in that new time Sir Richard will preside over the governing body of Oxford University. That institution will not be behind others in making the profound changes which the new times require.

* * *

Commends Church For Meeting

The Bishop of Rochester recently spoke as follows concerning church services during bomb attacks: "I cannot express my admiration for the courage, high spirit and readiness to aid that I have encountered everywhere, now that our diocese has once more become the air battlefield for London. I can never forget the numbers and attention at confirmation services while raids were in actual progress, or the evident determination that, as far as possible, the ordinary course of life should not be dislocated. At the same time there has been a tragic and wanton destruction of well loved homes, a loss of life that moves our hearts even though it has been, relatively, miraculously small, and a most cruel strain on nerves already stretched by the long tension of prolonged hostilities."

* * *

And So Forth

Ruskin's home, Brantwood on Lake Coniston, has been offered by John Howard Whitehouse to Oxford University. Mr. Whitehouse has been a lifelong student of Ruskin. The house will be used as a place of rest and recreation for senior members of the university and as a center for undergraduate reading parties.

There is to be a scholarship at Oxford or Cambridge to commemorate the life and work of Sir Arthur Quiller-Couch. "Q" was always loyal to Cornwall and the people of Cornwall will make it their concern to honor him. He belonged to both Oxford and Cambridge, Oxford coming first in point of time.

Guy's hospital, thanks to a noble gift from Lord Nuffield, can now start upon its far-reaching scheme for rebuilding. It is in the mind of the governors to make Guy's a 1,000-bed hospital fitted with every modern equipment and adequately provided for medical education. But beyond this there is a plan for a new country Guy's to be adapted for every purpose of physical re-education and rehabilitation. The experience derived from Guy's U.S.A. hospital—a country branch started as a wartime measure three years ago largely by the help of American friends—should prove of great value in working out the bigger scheme.

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Providence Unveils Poster

Interfaith Organization Uses City Hall for Tolerance Ceremony

PROVIDENCE, R. I., Aug. 5.—City officials joined with members of the Rhode Island seminar on human relationships and with over 2,000 others in Providence recently to dedicate a poster on the steps of the city hall. The poster carries a message appealing for religious good will and cooperation after the war. It depicts three soldiers—a Jew, a Catholic and a Protestant—and carries the inscription: "Fighting side by side, so that every person may worship God in his own way." Five service men, representing various races and creeds, unveiled it. In attendance were members of all the service branches and civic groups. Clergymen of each faith took part. Acting Mayor William A. Cahir presided. A Seabee firing squad and military band were also featured. The sponsoring organization is a part of the National Conference of Christians and Jews, and is directed by R. Franklin Weller.

* * *

War Interferes Little with Church Meetings

Successful church conferences and institutes have been or are being held in various parts of this area, notably at Ocean Park and Ferry Beach. All were hit by the scarcity of competent help to run the meetings and do the work, but all reported earnestness on the part of those in attendance. The New England Southern conference of the Methodist Church has taken over Grace Church camp in Glocester, R. I., and plans to center many conferences and other meetings there.

* * *

Rural Workers Confer

The New England rural church workers' conference was held at Ocean Park, Me., June 26-30, with 165 delegates from the New England states present. Elden G. Bucklin, pastor of the Chepachet, R. I., union church, was chosen president. Mr. Bucklin has been honored by a special award for achievement in rural work by the Northern Baptist Convention, and is state chaplain of the Grange. Speakers at this conference included Kenneth A. Roadarmel, director of town and county work

Says Harry Emerson Fosdick: "The Christian Century is so important and influential a journal of Christian opinion that no one can understand fully the major currents of thought in American Protestantism without reading it. Its informing, provocative and stimulating pages I cordially commend as necessary reading, especially in these days." For a 17 weeks' trial subscription, send $1 with the coupon below.

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for the New York Baptist convention; Hilda L. Ives, president of the New England Town and Country Church Commission; Congressman Brooks Hayes of Arkansas; and Deane Edwards of the Federal Council of Churches.

RICHARD K. MORTON.

Federal Council Dates Set

The 1944 biennial meeting of the Federal Council of Churches will be held in a city not yet designated on Nov. 28-30. The annual national convocation on the church in town and country, which is sponsored by the Federal Council and the Home Missions Council, will meet in Elgin, Ill., Nov. 14-16. The "second Delaware" study conference which is planned by the department of international justice and good will of the Federal Council will probably be held Jan. 16-19, 1945, at a place not yet selected. Delegates will be appointed by "responsible denominational bodies."

Mrs. Roosevelt Cites Source Of 'Limitless Courage'

Wilbur LaRoe, Jr., attorney of Washington, reports that Mrs. F. D. Roosevelt recently commented at a dinner on the relation between faith and courage. He took down her words, checked them with her and received her approval to quote her as follows:

"I heard it said of a certain person: 'Oh, of course he can do it, because he is not afraid of *anything*.' It is possible for men to have that kind of limitless courage, and I believe that religion furnishes the inspiration for it. If we would do great things we must have faith—a faith which transcends our everyday human experiences and capabilities and which carries us beyond ourselves. Religion enables us to reach out beyond ourselves and lay hold of a power that is more than human. Many years ago there was born One who not only had a perfect understanding of God, but who had also a limitless love for humanity. They called him a failure, but he still lives while all others have died. He lives because he had a faith in God and in his fellow men. You and I sorely need such a faith today."

Bishop Hall Ordains Woman To Episcopal Priesthood

The first woman to be installed in the priesthood of the Anglican Church was recently ordained by Bishop Ronald Hall of Hongkong. His action was taken because no male priest was available to serve a congregation in the interior of southern China, which would thus be denied access to the sacraments. The *Church Times* of London is much perturbed about the matter, and predicts that the bishop's action will be dealt with severely at the first Lambeth conference to follow the war.

Methodist Publishing Prospers

Recent reports of the Methodist Board of Publication show that in spite of serious loss in attendance in church schools, total sales continue to climb. Last year they were $7,254,247. Cash on hand was $1,084,431. Machinery and furniture were valued at $1,896,708. The Abingdon-Cokesbury Press sales reached $1,232,699. The *Christian Advocate*, which summarizes this report, announces that its circulation has now reached 277,227, and that it has made $74,861 over costs. The publishing agents distributed $350,000 of profits for aid to retired ministers.

Canadian Lutherans Consider Council

At a meeting held recently in Saskatoon, Sask., 65 delegates representing the six general bodies of Canadian Lutherans agreed to ask their denominations to form a Canadian Lutheran Council, modeled on the National Lutheran Council of the United States. The bodies represented were the Norwegian, Swedish and Danish Lutheran, the United Lutheran, the American Lutheran and the Lutheran free churches.

Church Federation Attacks Paper

The Chicago federation of churches has taken issue with the *Herald-American*, Hearst daily of the city, which has been accused of trying to stir up prejudice against the 5,000 Japanese-Americans in Chicago. After a recent strike threat said to have been due in part to race-baiting articles which appeared in the paper, the church federation distributed to local ministers information showing that the work of Japanese-Americans was satisfactory and that most employers considered them an asset to their shops.

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

The Girl Who Dared (Rep.) *Melodrama.* Murders during party on lonely island solved by lackadasical insurance investigator. An *amateurish* detective yarn, with many contradictions in plot, trite devices. M, Y

Heroes Are Made (Soviet film. Russian dialogue, English titles.) *Drama.* Deeds of boys during 1917-18 uprising in Ukraine, mainly against German counter-revolution, based on autobiography of famous hero of Soviet youth. Deft characterizations and use of camera for action make few titles necessary. Employs famous Soviet cinema gift for utilizing crowds, montage, for impressionistic effect. Blurred in photography, but *most interesting technically.* M, Y

A Night of Adventure (RKO) *Melodrama.* Clever lawyer gets his client freed, is almost trapped in crime himself by gangsters who would frame him. A typical detective film with law-court finale, its sequences built logically. *Fair of its kind.* M, Y

Step Lively (RKO) *Farce*, with music, based on stage "Room Service," in which impecunious producer resorts to unethical ruses to get his show produced. Casual drinking throughout, inane slapstick, noisy dialogue, elaborate ensembles, raucous music, make this a *boring spectacle.* M

Timber Queen (Par.) *Melodrama.* City slickers and honest lumbermen in conflict over timber holdings. Some magnificent forest and lumbering shots in a story that is cheap, *artificial*, carried on mainly by brawls. M, Y

BEST CURRENT FILMS

For Family: The Adventures of Mark Twain, Back Road to Tokyo, Going My Way, Home in Indiana, Lassie Come Home, Madame Curie, My Friend Flicka, Once Upon a Time, See Here Private Hargrove, Snow White and the Seven Dwarfs, The Sullivans, This Is the Army, Thousands Cheer.

For Mature Audience: Destination Tokyo, The Impostor, In Our Time, It Happened Tomorrow, Jeannie, Lost Angel, The Memphis Belle, Secrets of Scotland Yard, The Song of Bernadette, This Is the Life, Tunisian Victory, Voice in the Night.

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